REDEEMER COLLEGE LIBRARY

Dishonesty increasing, say Vancouver professionals

Marian Van Til

VANCOUVER, B.C. — The moral climate that Canadian parents these days are setting for their children is bleak, says a group of lawyers, psychologists, counsellors and clergy.

Dishonesty and materialism are increasing; there is a distinct lack of moral leadership and parents are not taking up the slack. This conclusion is based on situations the group of professionals encounters in its daily work.

The number of students who cheat on examinations is "prolific," asserts Vancouver lawyer Richard Peck. Peck is chairman of the criminal justice section of the Canadian Bar Association and has defended University of British Columbia (UBC) students accused of cheating.

Psychology Professor Don Dutton of UBC feels that cheating is easy for students who are under "enormous pressure to succeed" because society "generally no longer condemns such behaviour."

Says Richard Peck, "My suspicion is that society as a whole is becoming far less moral. The fabric of society has changed dramatically in the past few years. There has been almost a deification of dishonesty by the media."

If that is true, it should be no surprise that dishonesty extends far beyond

Continued on page 5 ...

OAAIS reacts to Shapiro Report

TORONTO — The Ontario Association of Alternate and Independent Schools (OAAIS) has announced that it is "pleased that the Shapiro Commission Report affirms certain basic principles for education that are essential in a democratic society: parental choice, diversity of approach and fair financial treatment for all schools that serve the public interest."

In that respect alone, says OAAIS, the report has great significance for the

Continued on page 5 ...

Calvinist Contact

Thinkbit

A good sermon leaves you wondering how the preacher knew all about you.

***Onward*, monthly magazine of the Brantford, Ont., Chr. Ref. Churches.**

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and Lewiston, NY — see page 2

November 15, 1985
41st year of publication,
No. 1999

Third World Imports: a good catch gets better

Henry de Jong

WATERDOWN, Ont. — The basement warehouse in the Veldstra home is better stocked than ever with good buys in clothing and crafts. And a growing network of distributors of Third World Imports gives people across the country a better chance than ever to buy from among its wares.

But the best news is that Third World Imports' oversees catch is growing. Third World Imports (TWI) has been marketing Philippine cottage industry products since 1982 in Canada and longer in the United States. It now gives more than 700 families a chance to improve their income so that they can enjoy the basic necessities of life. And TWI has begun to support cottage industries in Bangladesh and the Dominican Republic as well.

The growth of TWI-Canada's ministry in the Third World is reflected in its incorporation this year as a non-profit corporation. The purpose of the ministry is clearly shown in its new name: SON-CATCHERS RENEWAL CRAFTS.

The name is explained this way: "SON (our Lord Jesus Christ), CATCHERS (through our mission efforts we are gaining people for Him), RENEWAL (this happens when people accept Christ), CRAFTS (the products of the program)."

TWI declares in no uncertain terms that its ultimate goal is "to bring people to Christ and to help them grow in their Christian life." TWI, and the Christian Reformed World Relief Committee (CRWRC), which developed and sponsors the program, consciously calls its program a Christian cottage industry.

New slide-tape program

The Christian compassion and missionary zeal of those people who are involved in this cottage industry shines through its newly-prepared audio-visual program. The slide show is available from some of the Son-Catcher Renewal Craft distributors or from the CRWRC office in Burlington, Ontario.

The program entitled, "Changing Lives Through Cottage Industry," highlights the extreme poverty that plagues the Philippines and introduces viewers to some of the people who have been helped by the Christian cottage industry.

Continued on page 5 ...

Inadequate social programs causing longer soup lineups

Margaret Griffioen

TORONTO, Ont. — A just-released report prepared for the Anglican Church of Canada says poor Canadians are relying more and more on soup kitchens, food banks and hostels because federal and provincial social programs are increasingly inadequate.

The Rev. Dennis Drainville, an Anglican minister who travelled across Canada for six months to research the report, says Canada is drifting back in time because governments are cutting programs and relying on church and other charitable organizations to take up the slack. "The scenes of yesterday become the scenes of today — food lines, soup kitchens and neighbourhood charities."

A series of articles in the *Toronto Star* recently pointed out that neighbourhood charities are no longer just for "drunks" but that teens, families, children, single parents — people from all walks of life — are coming for help. Many charitable organizations in Toronto have been running out of supplies during the summer which is supposedly the "slower" time of the year and are fearing a crisis situation this winter.

A mythology about care

The Anglican Church report says poverty in Canada is growing with the rate of unemployment and that charitable groups can't and shouldn't be expected to take care of the tremendous needs facing the unemployed. "We have a mythology in Canada that everyone will be taken care of — that everyone will get help if they need it ... But that's not the case anymore."

As one woman in the November 2 *Toronto Star* wrote, "welfare benefits are far below the poverty line. To take one example, rental housing rose six per cent each year (since 1975) and welfare payments rose by only four per cent. A mother with two children on family benefits receives a basic rate of about $635 per month. Had welfare rates increased with inflation each year, the basic rate today would be $903, a difference of $268 each month — still well below the poverty line."

In the same paper, another woman defended the necessity of welfare programs. "... Most of us have a good reason for being on family benefits. We don't want anyone's pity. We have pride and self-respect. We just need temporary help while we are trying to put our lives back together. We don't want handouts."

The need doubled

While these people may not want handouts, statistics show that many people need them. According to the Anglican report, at one food bank in Vancouver, 144,000 adults received food in 1984 — more than double the number of 1983. The number of children who received food from the same bank was also up, from 29,000 in 1983 to 54,000 last year.

The report points out that poverty has severe health effects. Men in high income brackets, on average, live six to seven years longer, and women three to six years longer than those in the lowest income brackets. Statistics also indicate that lower income Canadians are more likely to suffer mental disorders, heart disease and diabetes than those with higher incomes.

In this issue:

M. Howard Rienstra recounts a crucial lesson learned in his struggle with cancer in, "Who is in control?" p.10
A recovered alcoholic continues his hard-hitting story p.11
Jennifer Hoekstra's "One prayer I had to pray" demonstrates prayer's power in the life of a woman contemplating abortion p.13

Calvinist Contact

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Guest Editorial

The elderly in our midst

Ed Vanderkloet

Recently I read a fascinating book on the history of Saudi Arabia. Like the people in many developing nations, Saudi Arabians consider it the most natural thing that the elderly are cared for by their children. Three, sometimes four generations, live together and the very idea of placing aging parents in an institution is simply unthinkable.

Such a picture of familial peace and cohesion without apparent generation gaps has an immediate appeal to Christians. Did not the Old Testament patriarchs live that way? And does not the entire biblical ethic with its emphasis on honouring the elderly and learning from their wisdom teach the togetherness of the generations?

However, those among us who sternly advocate that we follow in the footsteps of the saints and who sometimes claim that we can learn from Muslim and even pagan societies overlook at least two important things.

Times have changed

First of all, we in the West do not live in a slow-moving, tradition-bound environment with few changes from generation to generation. We may — sometimes rightly, sometimes wrongly — deplore the pace of life, but it remains true that we live in a rapidly changing world and that the old frequently cannot keep up with the young. What the seniors have to offer the youthful is all too often not seasoned wisdom but mere tradition. We may fulminate against the existence of the generation gap but that does not erase it. This is not to suggest that grandparents can never understand their grandchildren, that the young cannot learn anything from the old, much less that genuine biblical wisdom cannot be imparted from one generation to another, but the fact remains that they frequently live worlds apart.

It is not surprising then that taking one's elderly parents who cannot look after themselves into the home is almost always an invitation to disaster.

The Journal recently ran a program on what it called "the sandwich generation," i.e., middle-aged people (especially women) who must not only care for their children but for their ailing, elderly parents as well. They are sandwiched between conflicting ideas of teenagers and senior citizens, and they threaten to get crushed in the process. Parenting one's children is difficult enough. Simultaneously parenting one's parents makes for an almost impossible task, especially when grandparents fail to display much needed wisdom and understanding for what moves the younger generation, and if they have forgotten Paul's admonition to the Ephesians, "Fathers [and mothers], do not exasperate your children ...."

Better alternatives

Most of us will agree that the elderly are best off when they can stay in their own home and environment. Almost all of them prefer it that way too. When due to failing health they need help this can sometimes be provided via a social worker who drops in at regular intervals to do the necessary chores, while programs such as Meals on Wheels can alleviate the problem of meal preparation. In several provinces the government is increasing its efforts to keep the elderly out of institutions and in their own homes by providing better social assistance.

In many cases, however, the best approach is to move the elderly to institutions such as rest homes, retirement lodges and, when severe disability is a factor, a nursing home. The word nursing home conjures up an image of impersonal institutions in which scant care is provided for the residents, in which people are "regimented like soldiers in the barracks of prisoners in jail," to quote a recent report of the Christian Labour Association of Canada to the Ontario Minister of Health. Such an image is only too true. I was part of the CLAC Health Care Task Force that submitted the above-mentioned report after it had closely investigated the conditions in the 42 nursing and rest homes whose employees CLAC represents. But our survey also revealed that the atmosphere and level of care in those institutions run by church and ethnic communities was far better than in private or government-operated homes.

These findings should not surprise us. In homes run by churches and ethnic groups the residents are mostly drawn from the same communities that founded these homes in the first place. There they can share with their fellow-residents the same language, customs, traditions and faith; there they can truly feel "at home." I am sure that seniors who now live in homes for the elderly established by the Dutch, Ukrainian, Mennonite, Jewish and other communities will largely agree with this.

Community responsibility

This brings me to the second point, namely the role of the community. Prof. H. Geertsema of the Free University recently wrote an article in *Beweging* in which he emphasized that the family, important as it is, takes second place to the *gemeenschap in de gemeente,* the community in the congregation. Especially when it comes to our disabled, elderly citizens we should remember that. To suggest it is first of all the children's duty to look after their aging parents by taking them into their own homes is not only poor advice because it may cause irreparable damage to family ties, but also because it does not sufficiently take into account the importance of the community. When the problems of old age arrive, the Christian community takes over by establishing institutions that are a haven of rest and happiness for those whose physical or mental infirmities make it difficult or impossible to live on their own.

It is true that such care is costly. It is also true that government funding is grossly inadequate. But no high cost or official neglect relieves us of the duty and the privilege to ensure that there is place for the elderly among us where they can "dwell in blest accord."

Ed Vanderkloet is the Executive Secretary of the Christian Labour Association of Canada.

Letters

Kind words from former editor's wife

Congratulations for a job well done! Your 40th anniversary issue was a pleasure to read; and you recounted very well the paper's humble beginning, its survival through difficult times and how, with God's blessing, it developed, into the paper it is today.

It stirred many memories for me. One historical footnote of importance to me was the way in which Harry de Vries filled in for my husband during the final month of my husband's life. Harry often worked into the night to ensure that each issue would be off the press on time. We were thankful for his faithfulness and the continuity he helped to maintain in the paper.

May the Lord continue to grant you much wisdom in your challenging work as editor.

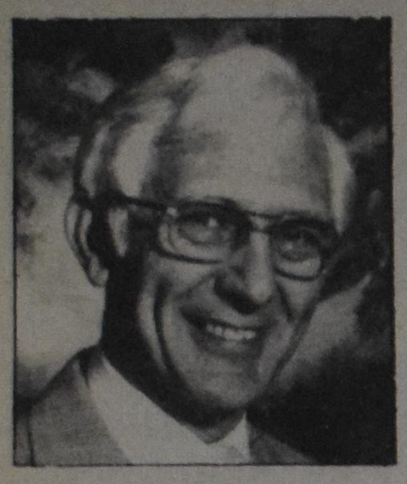
Catherine Farenhorst,
Hamilton, Ontario

Parenting need not be one-way street

Just a few thoughts concerning your editorial of October 11, 1985 called "Anniversaries are for sharing experiences." Congratulations on that occasion! What a blessing, right?

Yes, we too have had 25 years and some of wedded bliss, and also received five children. We can really appreciate the tone of your first part of the editorial (on marriage), but the following "Parenting — a one-way street," leaves

SKYLIGHTS/WILLIAM R. RANG



Have we really shown our children what the Christian life is all about? Have we ever cried because of our sin? Have we been only onlookers at Golgotha?

Too late?

People will readily admit that it is not so very difficult to miss a train or a boat. You don't need to be a non-Christian, you know, to be in conflict with your watch from time to time. Too late for school, too late for work, or too late for church. It does not take much to miss *the* boat, either.

Mind you, there is a difference between being late and missing the mark. When I'm too late for church, I may still hear the the Word preached. But when I miss a train, there is no chance of catching up. It has left without me.

As Christian people we like to think that the grace of God is surrounding us constantly. When we speak of His grace, we feel somewhat comfortable. Thus we may well overlook the fact that grace is really something special. What we refer to as grace is indeed unmerited, a gift we receive yet do not deserve.

A warning and an invitation

In Hebrews 12:15 we read that it is well possible to miss God's grace. Think about it, for it is really something that can and should make us uneasy. "See to it that nobody misses the grace of God." (NIV)

After having read this verse prayerfully I've learned to see that it has a two-fold message. One is a warning. We may indeed say that the Lord comes first in our lives, but that does not mean that this fact is visible in our lives, nor does it mean that it is necessarily so. Have people who have wanted us to do something for the Lord knocked at our door in vain? Have we been too permissive as parents? Have we really shown our children what the Christian life is all about? Have we ever cried because of our sin? Have we been only onlookers at Golgotha?

Yet there is also comfort, for what we read here is also an invitation and an encouragement. The Lord does not want us to miss His grace — not me, not you nor our children.

Ora et labora. Pray and work.

William Rang is principal of the Dunnville Christian School, Dunnville, Ontario.

Longer Letter

Whose friend are *we* in South Africa? asks missionary

There is something in the letter of John Van Schepen (27/9/85) that calls for comment. It makes a very dangerous assumption, that is commonly held: that the ENEMIES of apartheid in South Africa are the ones encouraging Communism.

To be sure, there are those who would like to exploit the present situation in the country on behalf of the communist movement. And as to the final outcome in that struggle, who can predict? Though I would hope not, one should not discount the possibility that finally communism may end up the victor in that racial cauldron of violence.

Apartheid supporters communists' best friends

However, the main point I want to make is that *the best friends communism has in Africa are those supporting Apartheid, colonialism and neo-colonialism.* The Western world has disappointed Africa time and again and continues to do so. Whenever a liberation movement against foreign domination arises in the continent, it can almost be sure of Western opposition. This was true for Mozambique, Angola, and Zimbabwe. It is at present true for Namibia. It is also true for South Africa, though there it is a case of racial, not of foreign domination.

In all these cases, the Western world has either openly opposed the liberation movements or they have simply paid lip service to the aspirations of the people, but in reality dragged their feet. Without exception, the West has continued to support the forces opposing liberation. The main reason for such Western policies is in the huge investments we have in these countries, especially South Africa and Namibia. Our Western corporations have found South Africa such a lucrative place that they now fear to imperil their investments. These corporations are very powerful and our governments hear their counsel. It would take us too far afield to document these situations. Anyone seriously interested, can resort to the many books and publications devoted to these matters.

To whom can the oppressed turn?

Now, those liberation and anti-apartheid movements face a powerful enemy in South Africa and Namibia: the South African government and her supporters. There is no way these movements can possibly win their struggle without outside help. They have turned to the West. They have begged, negotiated, threatened. All to no avail. So, what is their last resort? Well, of course, those waiting patiently on the sidelines: the communists. The only reason communist regimes have been set up in some African countries is that the West failed to understand their aspirations and literally drove them into the communist fold. They had no other place to go.

I want to turn my general point above into a more specific long-standing thesis of mine: *The best friend Moscow has in Africa is Washington and her allies, including Canada.* By failing to support the legitimate aspirations for freedom, Washington and her friends have forced Africans to turn to the East.

Will the struggle in South Africa and Namibia end with a communist regime? God forbid! If that should be the end result, it will be the fault of the West. Western greed for corporate profits will then have achieved the very opposite of what was intended. As Christians, such an ending should not surprise us, for the Bible predicts time and again that greed will result in one's destruction.

We contribute to the problem

A final point to be made is that when we talk of corporations, we are not talking about someone out there, someone else. I do not know about other denominations to which readers of C.C. may belong, but I do know that the CRC heavily invests her pension funds in these corporations. So do those who have their pensions lodged with Christian Schools International. So do Calvin College pensions. It is not the greed of the world only that encourages a communist solution in Africa, but also the investments of our churches, our institutions and even of many individuals — perhaps you. I know, for I have for years been doing research in this area.

Van Schepen's opinion is wrong and dangerous. It is time we faced reality: *We are the ones encouraging Communism in Africa.* I thank God for the support of the CRC for missions in Africa. However, it is time all members realize that our left hand undoes with our investments what we seek to accomplish with the right hand of mission and development. The sooner we realize this fact, the earlier we can adjust our total stance with respect to Africa to make it consistently in favour of the Gospel, of the kingdom of Christ and its righteousness. It may not yet be too late, but there is precious little time left. May God help us to become aware, honest and courageous.

John H. Boer,
Jos, Plateau, Nigeria

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

questions.

These children we are trying to rear sound like very selfish individuals. Is there that much taking and no returning?

If that is so, then its high time that we instil a little different attitude in our upbringing. Kids soon catch on that its O.K. to be taking and taking.

Yes, I know that parents need and want to give a lot (mostly love a lot), but not to the extent that kids take it all for granted.

Recalling the miracle of birth, the greatness of knowing God gave us these children and often sharing that with them leads to much joy in return.

Parents and children share a commitment to each other. It's quite a task to lead children into discipleship and for children to follow as they are guided toward Christ. Yet this is how our homes serve the coming of God's kingdom.

Since parents have such a big responsibility in children's upbringing, maybe our own "loss of freedom" and expectation of parenting are too much?

Hopefully it didn't scare too many young parents into thinking: "What is in store for us?" because parenting is much giving but does not need to be "a one-way street."

Frank and Jane Roorda,
Kitchener, Ontario

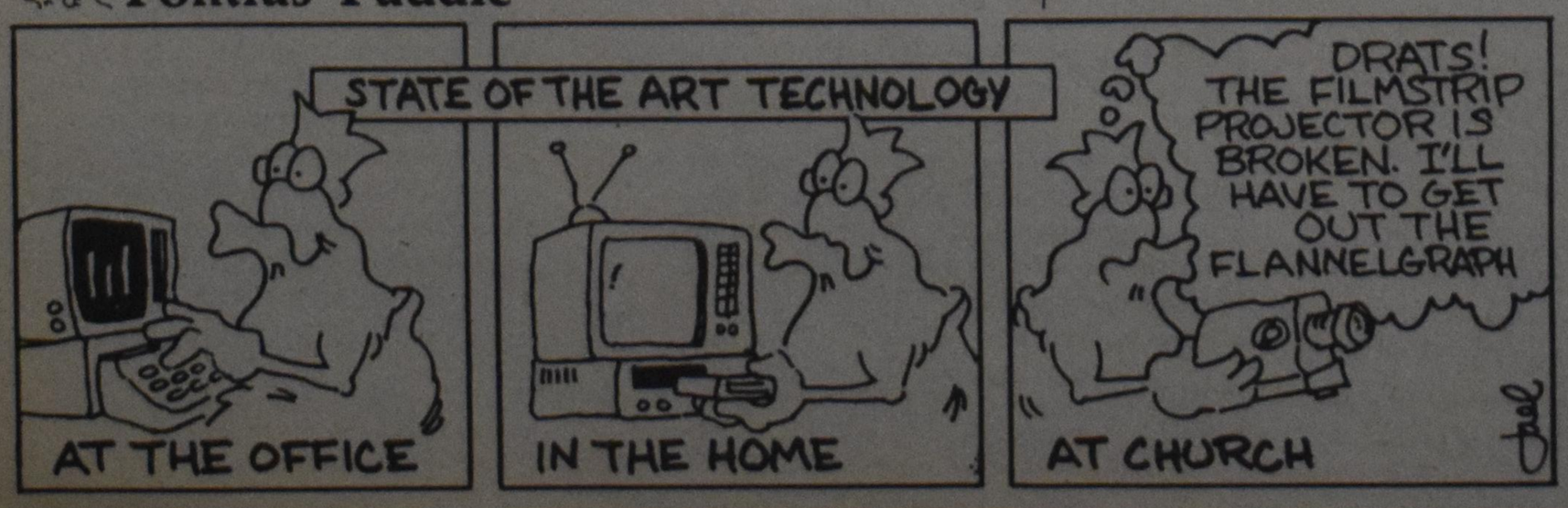
C.C. breaks "Record"

I'm sending a clipping from the Kitchener-Waterloo *Record* to let you know that the article you ran, written by Tom Oegema, (Nov. 1) was very newsworthy.

It was the first publication of those figures.

Elbert van Donkersgoed,
Guelph, Ont.

Pontius' Puddle


STATE OF THE ART TECHNOLOGY
AT THE OFFICE
IN THE HOME
DRATS! THE FILMSTRIP PROJECTOR IS BROKEN. I'LL HAVE TO GET OUT THE FLANNELGRAPH
AT CHURCH

News/Society

Pressreview

Carl D. Tuyl

There he was, right in the middle of the front-page — smiling benevolently upon Madame Jeanne Sauve who was decorating him with the country's highest civilian distinction: Companion of the Order of Canada. Fit as a fiddle, and looking about two decades younger than the birthday calendar would indicate. His Majesty himself!

Just about that same day the new (it is still new) government unceremoniously wrecked the last vestiges of the Liberal National Energy Program, which had made the Yankees angry for such a long time. Our Minister for Energy, the formidable Pat Carney rose to the fullness of her stature to announce the new policy. As was to be expected the new measures lean toward profit for private enterprise with generous tax-concessions and other details which will make drilling more attractive. We are still fattening the hen that is supposed to lay the golden eggs. I wish it would start laying one of these days.

The Minister of State for Finance was back in the limelight with a definite unapologetic attitude in reference to the recent bank failures. She appeared before the House of Commons committee in a rather militant mood, and not taking any you know what from anybody.

But then there was Saint Brian taking bows all over the place. The statesman returning triumphantly from the scene of international caviar circuit. Dropping names like birdseed for the chickadees: "When I talked to President Reagan," or "I said to the Queen;" stuff like that. Now it is back to the old Commons grindstone. Patronage, tuna and bank-belly-ups. How disagreeable!

In Quebec where Mr. Bourassa already has basked in the warm glow of future election victory, clouds bigger than 5,000 hands are taking a considerable amount of glow away. It seems that the new P.Q. leader, Mr. Pierre Marc Johnson, is not about to bow in subjection. The P.Q., declared dead by the press, is not only alive, but kicking in places where it really hurts the Liberals. Mr. Bourassa should talk once with Ontario's Frank Miller who also prèmaturely basked in the glow of victory, and wound up on the other side of the House.

We hadn't heard in a long time from the friendly statisticians at Statistics Canada. You remember — the wet-blanket party-poopers. They have come up with another mournful announcement: more than one sixth of Canadians lived below the poverty line during 1984. I do not want to take away from the seriousness of that fact; on the other hand I do know a few people who live below that line and are doing quite nicely, thank you.

Speaking about poverty: Mrs. Thatcher (the one who wanted no sanctions against South Africa, remember?) was an eensy weensy bit perturbed because Prince Charles has been visiting the poor on the streets of London. Mrs. Thatcher feels that the future King of England shouldn't dabble in politics. Which, of course, brings up the next question: has Mrs. Thatcher visited the poor lately?

The civil war in South Africa — and that's what it is — continues with violent eruptions, and a government unwilling or perhaps unable to open its eyes to the reality of the situation. Tears for the beloved country!

Peace proposals flew up and down the Atlantic Ocean as if they were super-specials from your local grocery store. The one was even more spectacular than the other. Reagan even repeated his election campaign proposal of sharing the Star Wars technology with the Russians. All this was a lot of posturing for the upcoming summit meeting to which both Reagan and Gorbachev want to come with waving peace banners. That is how they want to be perceived anyway. Gorbachev has also promised the people of Russia a more abundant supply of consumer goods. The natives are getting not so much restless as covetous. Besides booze — the only thing of which they have enough — they want blue jeans, butter, and biscuits. Don't hold your breath, comrades!

Reformation Day came and went. We all sang, "Ein feste Burg ist unser Gott" in the translation by Frederick H. Hedge, a Unitarian minister from a church where they are not so sure there is a God at all. And that is only one of the incongruities of the Reformation; there are many more.

I finish with an advance notice for all 7-December veterans. The division will hold its reunion on August 30, 1986. If any of the old sawah-salts are willing to go there let me know, and we'll try to get the K.L.M. to give us a deal.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario. This column was held over from last week's issue.

Conservation scholarships

The Metropolitan Toronto and Region Conservation Foundation is accepting applications for two B. Harper Bull Conservation Fellowship Awards of $1,000 each.

The deadline for applications is Friday, February 21, 1986.

The scholarships are available to encourage and assist university and college students residing or studying in the Metropolitan Toronto region, and wishing to broaden their knowledge of conservation through study, travel and practical experience.

For further information and applications, write: Waneeta Robertson, The Metropolitan Toronto and Region Conservation Foundation, 5 Shoreham Dr., Downsview, ON M3N 1S4

Rev. Louis Martin is pleased to announce the opening of his private practice in professional counselling and psychotherapy at:

2 Sheppard Ave., E., Suite 900
Willowdale, ON M2N 5Y7
Telephone: 416-223-7072

Rev. Martin was a co-founder of Christian Counselling Services, later incorporated as Interdenominational Christian Counselling Inc. He served the agency for 19 years as counsellor and psychotherapist. For 15 of these years he was also Executive Director. For the last two years he served as Administrator.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

BETWEEN THE LINES

Opting out — a question of freedom?

Many C.C. readers share the growing opinion that governments should interfere less in the affairs of business and that the scope of our welfare state has become too great and needs to be reduced. On the whole, this may be a healthy development. Nevertheless, we should be careful not to march too readily with the new parade of right wing socio-economic attitudes.

Take health care as a case in point. We have had a publicly funded health care system in each province since 1968. It is one of the major elements of the social security system that has been built up in Canada. It is based on the belief that no one should lack necessary medical care because he can't afford it. It has been a blessing to all Canadians. The health plans vary slightly from one province to another because they are provincially administered, but a good deal of the funding comes from the federal government. The physician bills the health plan for the services he performs and is paid in accordance with a provincial fee schedule. The citizens all contribute to the plan independently of the amount they use for their doctors' services.

That's the way the system is supposed to work. But in three provinces, Ontario, Alberta and New Brunswick, doctors are permitted to opt out of the system and charge their patients higher fees. The number of doctors who extra-bill in these provinces has grown in recent years. Currently about 12 per cent of all doctors in Ontario and 25 per cent in Alberta are "opting out." Many of these are specialists who hold a virtual monopoly over their services.

The federal government has waged war on this trend by penalizing provinces in which opting out is permitted. The penalties amount to $4.8 million per month for Ontario and $800,000 per month for Alberta. They are having their effect in Ontario, where the provincial government has promised to pass legislation in the near future to outlaw the practice of opting out. Alberta, however, thus far has shown no willingness to move in this direction.

Not surprisingly, the doctors are fighting back against government attempts to coerce them to accept health plan rates. The Canadian Medical Association has challenged the federal government's tactics in the Supreme Court of Ontario, and is also preparing to fight Premier Peterson's promised legislation.

The defence by the doctors of their right to opt out is presented in familiar right-wing language. They accuse the government of creeping in to take control of the profession and of violating the professional and economic freedoms of both doctors and patients. They have sounded dire warnings about an exodus of physicians to the United States where they can practise unencumbered by government regulations.

Let's not be fooled by the sound of the doctors' rhetoric. What many people don't realize is that the fee schedule used by the provincial health plan is negotiated regularly between the provincial doctors' association and the ministry of health. Thus the physicians have already had an equal say with the government in determining the rates that are fair. Surely it is not unjust for the government to insist that doctors abide by the fee schedule they themselves have already agreed to.

Doctors provide a vital service to society and bear heavy responsibilities in their work. They deserve to be well-paid. They also deserve an equal say in determining what they will be paid. They already have that. Many work within the medicare system without complaint. But to demand the right to opt out is to demand the right to hold ailing people hostage to the greed of the individual doctor. Regardless of how attractive we find the general idea of less government regulation, we should never accept it in a particular case without studying the motives and implications very carefully.

Richard Vanderkloet is a teacher of History at the Toronto District Christian High School.

Third World imports: a good catch gets better

... continued from page 1.

One of the most obvious changes, apart from an improved standard of living, is an increased awareness, often leading to acceptance, of the Gospel of Jesus Christ. Bible study is an integral part of the cottage industry program; many of the workers gather together and study while they work.

Distributors witness for Christ

Christ is made real for Filippino cottage workers by the work of TWI distributors in North America. The slide-tape program tells of how, after Dorcas Cottage Industries in the Philippines received a particularly large order, Bessie Sanchez, one of its regional managers asked, "Why are these distributors marketing our products? Do they get paid?"

When Janne Ritskes, a CRWRC staff member in Manila, replied, "No, they do it because they love the Lord," Bessie's eyes filled with tears and she whispered, "Praise the Lord."

Indeed, the pay is poor for these volunteer distributors, but the rewards are great. Many of them, according to Johanna Veldstra, manager of Son-Catchers Renewal Crafts, tell of a renewed purpose in their lives. They have even thanked her for giving them the opportunity to sell Third World imports.

Distributors can put as many or as few hours into their work as they wish. But, in general, the work tends to grow on them. Most distributors have samples of all Son-Catcher Renewal Craft products on hand. They sell these products at home, through showings (perhaps along the lines of Tupperware parties), at various society meetings, local bazaars, mall displays, fairs, and wherever else their imagination takes them.

The distributors do get a discount of 10% to cover expenses and pay for new samples as they arrive from the Philippines, but the products may not be sold for profit. Any profits that are made are returned to the cottage industry to hire more workers and to develop new product lines.

Among the crafts that are already available are various blouses, skirts, wall hangings, tablecloths, Raggedy Ann dolls, and greeting cards.

Anyone wishing to purchase any of these crafts should seek out the distributor nearest them. Those interested in becoming a distributor should get in touch with Johanna Veldstra. An address and list of distributors appears in the adjacent box.

The following is a list of distributors for Son-catcher Renewal Crafts, supervised by Johanna Veldstra. Her address is: 23 Carl Cresc., R.R.#1, Waterdown, ON L0R 2H0; (416) 689-5145.

British Columbia	
Abbotsford	Margriet Olthuis
Telkwa	Teena Nicolai
Vancouver	Diana Brethouwer
Prince George	Martha Van Egmond
Alberta	
Edmonton	Sadie Roersma, Jenny Shuld, Joanne Wierstra
Neerlandia	Shirley Van Beek
Rocky Mount'n House	Marlene Korver
Edson	Janet Seinen
Blackfalds/Lacombe	Alie Vandermeulen, Jenny Brouwer
Calgary	Cindi Bruin
Lethbridge	Pat Postman, Pearl Nieboer, Carol Schuld, Anne De Walle
Vauxhall	Helen Feenstra, Ann Senneker
Leduc	Gerda Debbink, Liz De Weerd
Medicine Hat	Anne Slofstra
Saskatchewan	
Saskatoon	Janie Hettinga, Carolyn Van Ee
Regina	Marie de Leeuw, Henrietta Freitag, I. Curzon et al
North Battleford	Jenny Boelens
Ontario	
Emo	Marie De Groot
Thunder Bay	Tanny Dingemanse
Barrie	Addy Ellens
Owen Sound	Hennie De Boer
Listowel	Anita Dykstra
Clinton	Helen Dykstra
Exeter	Nel De Jonge
Sarnia	Thea De Groot
Chatham	Wilma Vanderwoerd
Springfield/Aylmer	Maria Van Dyck
Simcoe	Pim Veeneman
Grimsby	Liz Meijer, Irene Van Hoffen
Smithville	Hennie Vellenga
Hamilton/Waterdown	Dini Veenstra, Teresa Guther
Guelph	Margaret Kingma, Joanne Bakelaar
Agincourt	Audrey Mooy
Whitby	Shirley Verkuyl, Audrey Burghgraef
Belleville	Helen Westerhof
Kemptville	Nancy Stelzer
Mount Forest	Mary Quartel
Kingston	Jackie Aim Van Wyk
Quebec	
Hull	Margaret Hurley
St. Croix	Cynthia du Be
Nova Scotia	
Truro	Gerry Van Zeumeren

Dishonesty increasing, say Vancouver professionals

... continued from page 1.

student cheating. Vancouver behaviour therapist and divorce counsellor Leonard Bessner explains, "It's [dishonesty] a primary problem among the people I see." He adds that often, the cheater in a marriage is forgiven again and again by the aggrieved partner. He points out that people who did not "encounter monogamy" before marriage are not apt to think of extra-marital sexual involvements as "cheating."

Revenue Canada must also face the increasing dishonesty of Canadians. It processes about 17 million tax returns yearly. When 96,000 of those — a small percentage of the total — were audited one year, $656 million in taxes owed was recovered.

Most of the "experts" who comment on Canada's declining morality are not willing or able to comment on its root cause. A few recognize that it is more than a "social" problem. The Rev. William Mendenhall of Vancouver's Holy Rosary Cathedral comments, "People are looking for what provides success in material life, not spiritual life. The primary goal today is success, not character building."

OAAIS reacts to Shapiro Report

... continued from page 1.

government of Ontario.

"The government has been criticized for extending support to Roman Catholic schools as an isolated act without setting the decision within an overall policy for public education. As a result, there is a widely held perception that one class of citizens — Roman Catholics — are being favoured over others.

"The Shapiro Report offers the government of Ontario and the opposition parties a unique opportunity of responding to this perception by moving to a universal position based on sound principle and justice for all. By adopting the basic principles inherent in Dr. Shapiro's study, the Ontario legislature would begin to satisfy the deepseated sense of fair play shared by most Ontarians that the government must be evenhanded in the way it allocates educational tax dollars to which everyone contributes."

OAAIS members will convene late this month to study Shapiro's recommendations after which the Association's formal response will be made known.

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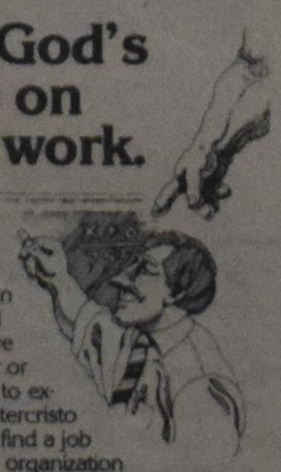

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Church

Marian Van Til, Page editor

Churches failing kids, says educator

Paul De Groot

EDMONTON — An understanding of God begins at a mother's breast, a Christian educator says.

Dr. Margaret Webster, principal emeritus of Ewart College in Toronto, said in a speech in Edmonton that psychologists have a growing understanding of how family life affects a person's view of God.

Noting that "young children are profoundly religious," Webster said "everybody has some image or representation of God, which results from the infant's relationship with parents or other caring persons."

A child utilizes exchanges with its parents, in experiences as basic as feeding, to develop a sense of trust, Webster said.

According to expert James Fowler, "the establishment of trust or mistrust in other persons and eventually in God is the emotional task of the young child," Webster said.

According to another authority, "All children arrive at the house of God with their own Gods under their arms," she said.

Churches should apply the findings of the social sciences in their treatment of children, Webster said.

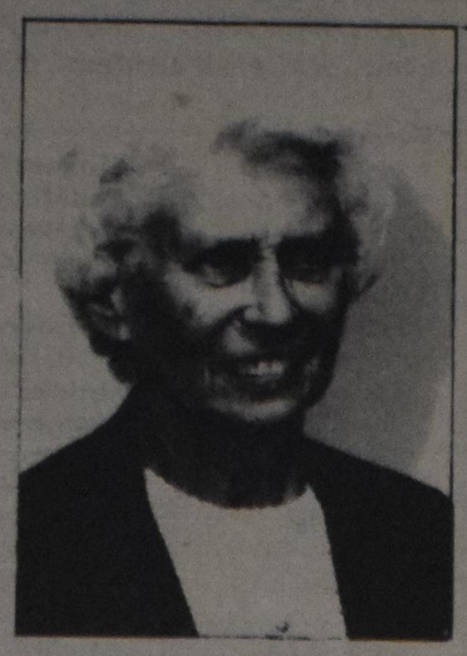
Children pass through various stages of development, each of which places its own requirements on the church, she said.

From two to seven, for instance, a child's thinking is intuitive and "what seems to be, is." At this stage, a child "views the actions of God in terms of magic," Webster said.

From seven to 12, logical thinking begins to develop, but it is tied to the concrete and the literal. As a result, children think of God as a human being, describing God as a man with a white beard or other concrete characteristics.

In the teen years, abstract thinking develops and a child can formulate general concepts of God and spiritual principles.

But churches rarely meet the challenge posed by children's development. Curriculum materials are often inappropriate, toys and games



Dr. Margaret Webster, Christian educator: "Young children are profoundly religious."

are the wrong size or type and teachers generally have little training. Congregations often downplay or ignore children, when they should be encouraging them to take part in every aspect of the church's life.

A good church education program, oriented to the acquisition of both religious knowledge and religious faith, will use the type of stories, examples, exercises and toys appropriate to the child's physical, emotional and intellectual capabilities, Webster said.

"Faith is stunted when parents fail to give models, when (children) are taught beyond their ability to comprehend ... when they are hurried to make commitments for which they are not ready, when the church denies them as persons and ignores their faith in its present stage of development," Webster said.

Physical maturity does not end the process of spiritual development, she said.

"By the end of childhood, faith and responsibility for one's own beliefs and actions has only begun."

While one's faith may remain constant, many people will change their "way of being Christian" several times in their lifetime, reconstituting and expanding it each time, she said.

Oshawa CRC starts tape ministry

Marian Van Til

OSHAWA, Ont. — Have you recently moved to the Yukon so that you miss meeting with the Reformed folks at the church you left behind?

Or have you just arrived at a remote university where there is no Reformed community?

Or were you sick last Sunday and need the spiritual refreshment you missed? If so, Zion Christian Reformed Church believes it can help.

Zion (where Dr. Henry Wildeboer is pastor) is trying to establish what it calls a "Reformed tape ministry." Tapes of Zion's services are being offered "for a small fee to cover our cost," says Abe Wamsteeker who is publishing the effort. The fee is $3.00 per tape. An additional $1.00 must be added for mailing.

Wamsteeker stresses that their is no profit involved for the church. In fact, if you return a tape after you've listened to it, two of your three dollars will be refunded. A list of available tapes will be sent to inquirers who enclose a stamped envelope.

The tape ministry already has developed a library of approximately 100 taped services, presumably identified by sermon topic and date (season).

Rime or Reason

This is part of the fun
of which I do not complain:
after all is said and done,
most do and say it again.

Sy Nodd

Pastor Pete, tricking or
treating
on all Saints Day
was seen hastily retreating
when accosted by elder Grey.

Klaas Sis

Liturgy

Of posture and poetry: thoughts for the healthy, Reformed church-goer

Marian Van til

Singing is a vital part of Reformed liturgy. In most churches in the Reformed tradition, the congregation sings four to eight hymns per worship service.

Two things about this singing bother and puzzle me: our posture, and our picking apart of pieces meant to be an integral unit.

I'll explain.

I have no doubt at all that God created the human body to sing standing up. Our diaphragm, the abdominal muscle which is essential to breath control (and good tone production) works *far* less efficiently when we're sitting down than when we're standing up. Yet, we often sit while we sing.

Sitting while singing in church is foreign to the majority of Christian churches. When did it creep into our tradition? (As for *lying* down — or slouching, let's leave that to the death throes of operatic heroes and heroines.)

The physical disadvantages aside, sitting while singing is a strange posture for praise. Vigorous, joyful adoration of our Creator and Redeemer seems incongruous with an inert posture.

(If, by contrast, we are singing a prayer or meditative text, our best physical attitude would undoubtedly be kneeling. Sad to say, our churches aren't equiped for *that* posture.)

My second puzzlement; do you read the Bible, skipping verses randomly? Or would you expect your pastor or whoever reads Scripture to pick and choose verses here and there for the Scripture lesson in the service? You would likely be offended by that.

Yet we do that very thing when we sing our Psalms and hymns — which are often direct paraphrases of Scripture. ("Let's sing stanzas 1,2, and 4" — out of six stanzas.)

Suppose next Sunday morning your congregation sings half or three-quarters of the stanzas of six Psalms or hymns for a total of 20 stanzas. Why not sing *all* the stanzas of four or five hymns totalling the same number of stanzas? That would make much more sense poetically, musically, and liturgically.

Some say our singing is good now. Think of how much better — and meaningful — it would be if we took appropriate posture and poetic-aesthetic principles into account.

Keeping the 4th commandment, Israeli-style

RAMAT GAN, Israel (EP) — Ramat Gan, the main satellite town of Tel Aviv, is locked in a controversy over Saturday soccer play. A confrontation was avoided recently when Ramat Gan Mayor Uri Amiot withdrew his ban on Sabbath soccer temporarily, allowing a scheduled game to be played at Ramat Gan Stadium. Religious leaders have said they will "take action" if the stadium is used again on the Sabbath.

Church News

Christian Reformed Church

Called

— to Stratford, Ont., Rev. B.H. de Jonge of Exeter, Ont.

Accepted

— to Cyprus as Director of Studies at the Reformed Training Center of the Middle East Reformed Fellowship, Dr. Jack S. Hielema of Maranatha, Calgary, Alta. Maranatha, Calgary, is the calling church. (Effective January 1, 1986.)

— to Sumas, Wash., Rev. Merlin Ten Pass of Medicine Hat, Alta.

Change in service times

Stratford, Ont. CRC: Services from now will be at 10 a.m. and 7:30 p.m. year around.

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Koinonia/Cursillo

study committee of Classis Hamilton of the CRC, requests pertinent submissions or relevant materials from anyone who has had some experience with the Protestant , interdenominational versions of the Roman Catholic Cursillo Movement. The committee is seeking to determine the Movement's compatibility to Reformed church life, and has chosen four foci in its study: Grace, Para-Church, Method and Worldview, and Pastoral Consderations:

Please send submissions to the reporter: Rev. R. Stienstra, R.R.2, Dundas, ON L9G 5E2

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ECONOMY CAR RENTALS AT ITS BEST

God's answer

Amy Carmichael was a sweet little English girl. Her mother had often told her of God's love for all children and had taught her to pray. Each night, when the lights had been turned low, and she was left alone, Amy would smooth a little place on the sheet, and softly say out loud to her heavenly Father, "Please come and sit with me."

Amy never forgot her first prayer when she was still quite young. There was only one thing that she really wanted — blues eyes like the blue skies and sparkling seas. Her eyes were brown, not blue like her mother's.

An answer to every prayer

She knew that God answered every prayer. Smoothing the sheet beside her, she prayed, "Please, God, change my brown eyes and give me blue instead." Without the shadow of a doubt that her eyes would be blue the next morning, she went sound asleep. The minute she awoke, she slipped out of bed and pushed a chair up in front of the chest of drawers, and eagerly climbed on it to peek into the mirror. She looked again — but her eyes were still brown! Didn't God answer?"

She wasn't sure how it happened, but a gentle whisper came, "Isn't 'No' an answer?" And so the young girl had learned already that sometimes God answers "no" or even "wait" rather than "yes."

Amy grew up to become a loving, devoted young Christian. When the Lord called her to tell others about His love, she answered, "Yes, Lord, I will go."

Amy sailed on a big ship from England to the faraway land of India. She knew God must have some great plans for her.

Soon she was very busy as she worked for God in India. Amy could see how God was using her. She was glad to be able to help so many people — especially the children. They called her "Amma," the Indian word for "mother."

Just one of the crowd

In this faraway country of India, many people would worship in a temple where no one believed in God. Sometimes they would do evil things, like leave their babies in the temple without anyone to take care of them. When Amy would hear about this happening, she would dress in the soft-flowing native costume. She wrapped herself in the yards of colourful material called a "sari." She would wrap it all around her and over her head. With her tanned skin, dark hair, and brown eyes, she looked almost like the Indian women. She didn't want everyone to stare at her or see her rescue the babies. The people in the temple only glanced at her because she was just one of the crowd.

Amy was very happy to save these babies from being mistreated. She could put them in a home where they would grow up to learn about God's love. For this reason. Amy was very glad she could dress up like an Indian woman.

Then Amy would remember the childhood prayer. What if God had answered her prayer and given her blue eyes? Would she have been able to do this part of the work He had called her to do? No! God had known best all the time. Her brown eyes had helped her to serve Him. She knew she could always trust Him when she couldn't understand His "no's."

Laura Emerson, in *Onward*, monthly publication of the Brantford, Ontario Christian Reformed Churches

Kuyper's Kapers

MEET MY FATHER. HE'S VERY CONCERNED ABOUT THE INCREASING POLARITY IN THE CHURCHES TODAY
INDEED, THE GROWING TENSION BETWEEN THE LIBERAL AND CONSERVATIVE FACTIONS OF THE CHURCH IS TRAGIC
WELL, I WOULDN'T CALL THEM 'LIBERAL' AND 'CONSERVATIVE'. I PREFER TO USE THE TERMS 'PROGRESSIVE' AND 'OPPRESSIVE'
HMM. LET ME GUESS WHICH SIDE OF THE FENCE YOU'RE ON...

Christian rock bands perform in benefit for persecuted Christians

Dan Wooding, chief correspondent for Open Doors News Service

COSTA MESA, Calif. (EP) — Christian rock musicians and groups, including Phil Keaggy, the Darrell Mansfield Band, Bryan Duncan Band, Koinonia, and Undercover, will take part in a three-day benefit concert on behalf of persecuted Christians around the world.

The concert, called "Harvest of Hearts," will take place at the 18,000 seat Pacific Amphitheater in Costa Mesa, California, on November 29, 30 and December 1. Speakers will include Brother Andrew of Open Doors, and Don Stephens, one of the "Athens Three," still awaiting news of an appeal against a three-and-a-half year sentence in Greece for proselytizing.

The concert follows a trend of popular musicians using their music as a fund-raiser for worthy causes. "We have been greatly inspired by the efforts of Bob Geldof and Band Aid, as well as Ken Kragen's USA for Africa, followed by the successful benefit concert of Live Aid, and a group of concerned Christians felt it was time that the Christian community spoke up on behalf of those who have no voice — the persecuted church," said Tom Delamater, a leading organizer of "Harvest of Hearts."

"When we heard of the Don Stephens 'Athens Three' case in particular, we were moved to do something positive, especially as this miscarriage of justice involves Greece, the supposed mother of democracy and religious freedom," said Delamater. "It was at that point I realized that the persecution of Christians had now reached the Western world. We knew that we, with the freedom we have here, needed to do something urgently on behalf of those who are suffering for their faith.

The "Harvest of Hearts" marathon benefit will also help Youth With a Mission's mercy ships, the Anastasis and the Good Samaritan, of which Don Stephens is director, in their efforts to feed the hungry of the world and to help disaster victims.

Mormonism digs in its heels as worldwide opposition grows

SALT LAKE CITY, Utah (EP) — Thousands of Orthodox Jews in Israel turned out to protest a proposed Mormon study centre, to be erected near Jerusalem.

A council of ministers in Vail, Colorado, voted to ban the Mormon faith from an ecumenical chapel because of Mormon beliefs.

In the island nation of Micronesia, a state legislature passed a resolution demanding that Mormon missionary efforts be halted.

Around the world, critics of the Mormon church are voicing their opposition. The number of anti-Mormon organizations has grown in recent years. And critics, many of them former Mormons, are raising questions about the authenticity of Mormon founder Joseph Smith's "revelation."

Recently discovered letters and diaries of early Mormons lend credence to old accusations that Smith was obsessed with buried treasure and folk magic. The documents cite his interest in evil spirits, and relate his use of a "seer stone" to search for hidden treasure. Smith is said to have boasted of knowing secrets to foil spirits that guarded buried treasure.

Stan Larson, a scholar of ancient languages, was recently ousted from the church's translation division. Larson says his resignation was forced because of his research concluding that Joseph Smith copied portions of the King James version of the Bible. These criticisms strike directly at the base of Mormon theology, which is based in Smith's teachings, and on the Book of Mormon, his "divine revelation."

The Mormon hierarchy, gathered recently in Salt Lake City for the church's 155th Semiannual General Conference, says that the increasing opposition poses no serious threat to the 5.8 million-member Church of Jesus Christ of Latter-day Saints. The "handful" who leave the church is easily offset by roughly 200,000 new converts per year, they maintain.

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Education

Henry de Jong, Page Editor

Running away to All Ontario Cross Country Competition is Dvorjac Riemersma of Quinte Christian High

Stephen Hoftyzer - photo

Capital funds for Ontario Separate Schools

The Ontario Ministry of Education has announced that it will provide $25 million in additional capital funds to build new schools in rapidly growing communities and to provide for the upgrading and renovation of existing schools. These funds are in addition to the $67 million previously allocated for capital purposes in 1986.

An additional $17 million in capital funds will be made available for the extension of Roman Catholic separate schools. But, according to Education Minister Sean Conway, these funds will not become available after Bill 30 (regarding the extension of funding to separate schools) becomes law.

Separate school boards are currently preparing plans for the 1986-87 school year, and the additional capital is expected to be used for additions, alterations or renovations to existing facilities to make them suitable for operating secondary school programs.

HDJ

CPJ anticipates Shapiro Report

The Toronto-area, Citizens for Public Justice (CPJ) annual meeting will feature a panel discussion on the recommendations of the Shapiro Commission, regarding the public recognition and funding of independent schools.

The panel participants will be: George Meek, president of the North York District of the Ontario Public School Teachers Federation; Janet Somerville, chairperson of Staff/Board Collective, *Catholic New Times;* Gerald Vandezande, Public Affairs Director, Citizens for Public Justice.

The meeting will be held on Tuesday, November 26 at 7:30 p.m. The location is: 229 College St., 4th floor.

HDJ

Math, "their way"

God has created a world in which we can see order, number, and relationships. Mathematics involves more than arithmetic-adding, subtracting, etc. It also involves arranging things in a logical way. When children use concrete objects to gain an understanding of the world of numbers, they are able to use math with ease and confidence.

The "Math Their Way" program teaches children to think logically in a variety of ways:

- Comparison. Children measure the length, weight, and volume of objects. They discover larger, smaller, more, and less by comparing size and amount.
- Number concepts. Students count objects and also learn all the addition and subtraction equations of a number, using physical objects.
- Recognizing patterns. Numbers occur in patterns and sequences. Children create patterns with all kinds of things, even shoes.
- Sorting. Children sort familiar objects as a preparation for sorting out the meanings of numbers in different equations.
- Estimation. This useful skill tells us if a math problem is likely to be correct, if we have about enough material for a project, and as adults, if we have enough grocery money. The student learns this by actually being given experiences in which he/she can practise this skill.
- Graphing. Children learn this visual way to express mathematical ideas by recording such things as daily weather statistics.

In addition to this the computer program "logo" uses a "turtle" to draw geometric designs. Students learn to think through the steps in a process, try their ideas, correct their mistakes, and visualize figures and directions. All this is done in a non-threatening situation. They work with a partner, co-operating and expressing the mathematical ideas in words. They learn to remember designs (which helps in remembering words), sequences, left and right.

These methods teach in a manner through which the child learns most naturally and completely.

John Hiemstra,
Eleanor Mills,
West Edmonton Christian School
Newsletter

A moment of silence

In a moment of silence,
I'll tell you what I thought.
I thought of all the soldiers
Who went bravely out and fought.

I thought of all the women,
Who wondered day by day
What kept the loved from coming
Oh why did they delay?

I thought of all the children,
Who, when they went to play,
Wondered why their fathers
Were so long away.

I thought of all the men
Who wondered more and more
About how their families were doing
While they were out at war.

And in that moment's silence,
I hoped that, never again,
This terrible thing would happen;
Never, no never again!

Sandra De Jong,
Grade 5,
Athens Christian School

Igpay atinlay? esyay!

"Children don't need to know everything," says Janet Ridler, the director of the Columbia Heights Childcare Center near Minneapolis. Ridler encourages her staff and the children's parents to master Pig Latin, so that teachers and parents may discuss the nearby children without being understood by them. Most of the Pig Latin exchanges of instructions, suggestions, and reports of problems occur as the parents of Ridler's 44 charges hurriedly drop off and pick up their children.

Ridler, 67, admits that the code works well only with children four and under. After age four, she notes, "They catch on and know everything, because by then they know everything anyway."

from Christian Home & School

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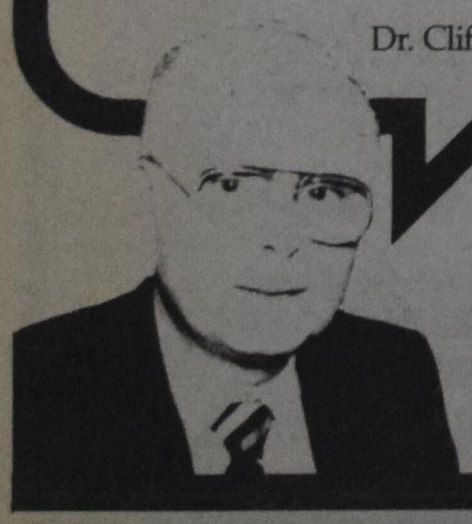
"The Institute for Christian Studies is a tremendously valuable Christian institution whose work is of the very highest quality. ICS has a great contribution to make, not simply to the Christian Reformed Church but to the whole church of God in North America. Let me speak now directly to our readers: Those of you who really sense what ICS is worth, under God, must somehow extend your vision and support to making this whole blessed enterprise a mission to the whole church, a wonderful present from the CRC to the rest of the Christian world."

Dr. Clifford C. Pitt, *President, ICS*



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Goliath is bankrupt

A. Guldemond

TORONTO, Ont. — One week of arguments, seven public school lawyers and endless complications later, the Ontario Alliance of Christian Schools' lawyers said, "Is this all there is to the public school position?" Then it dawned on me: the public school goliath had *not* made a compelling case to stop separate school funding. Why not? Because they had no case. The media was fooled by the reputation of one man, Robinette!

This dramatic discovery about "Goliath" has been well disguised by the news media reports of the court case. The discovery that *Goliath is morally bankrupt* was not on the "Journal." The news media has in fact been rather quiet. There was nothing spectacular or disastrous to report from their point of view.

The super star

In the spring of 1985, Mr. J.S. Robinette was retained by the Metropolitan Toronto Board of Education to stop the government from proceeding with the "unthinkable" activity of legitimizing the separate school system. Mr. Robinette, who has an enviable reputation as a courtroom lawyer, was pictured by the media as the *hero* who would save the public school system from total collapse and put those Catholics and their supporters in the Government in their right (second rate) places. Mr. Robinette was pictured as the legal superstar who would restore Ontario to its pre-Charter state of British decency; complacency and smug intolerance.

Well, he spoke on Wednesday, October 2nd, at 10:30 in the morning. The courtroom was full. The press was out in full with television cameras outside. The judges were eagerly anticipating a fourstar performance. I was apprehensive.

Mr. Robinette provided a cool, clear and simple presentation, much in the way that he had written prior to the hearings. However, he presented no great ideas, no new insights, no novel or original legal arguments. He is already 78 years of age and retired. He did not sweep anybody off his feet with unusual eloquence or grand visions of justice. In fact, he was upstaged by other lawyers.

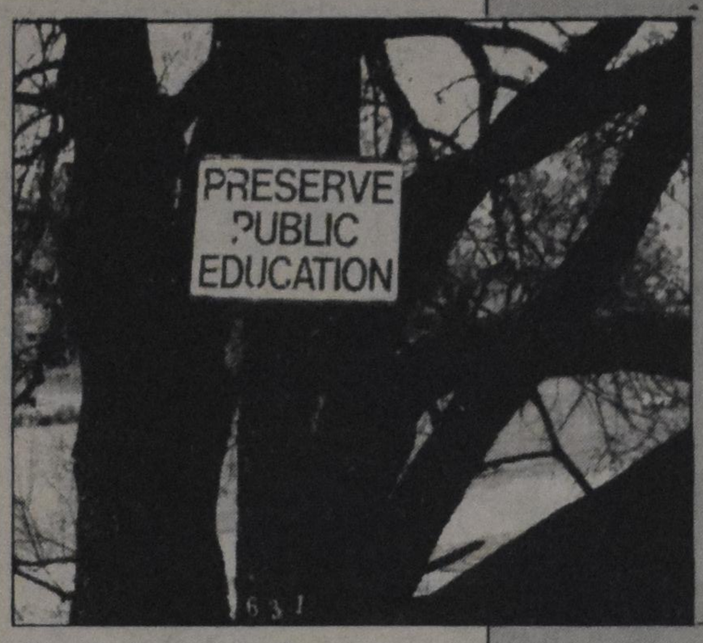
The judges were not impressed. Some of his arguments, especially the one about the discrimination to taxpayers, were directly challenged by two of the judges. In effect he was arguing that Bill 30 would force atheists to support religious education through compulsory taxation. This is contrary to the Charter of Rights because it would only benefit Catholics.

The Ontario Alliance of Christian Schools was surprised by this line of argument because it is the same type of argument that it used, but in reverse. Why should Christians have to pay for secular schools? In either case the taxation principle of compulsory support of a public good violates religious freedom. One judge noted that any taxation could violate the Charter.

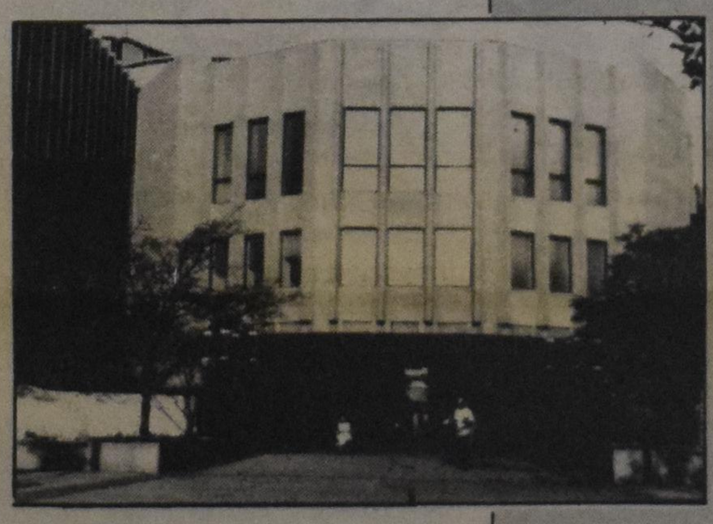
Subsequent lawyers were unable to correct the growing dissatisfaction of the judges with the public school establishment position. It became increasingly apparent that "the emperor had no clothes." Some public school board people in the court room were beginning to mutter about biases among the judges (two of whom are Roman Catholic). Atheists and Humanists often talk about "bias" when they are about to lose an argument.

The future

The court case ended on October 10, three weeks after it had begun. Chief Justice Howland noted that the issue had become more complex than first anticipated. He also commented that the Court was now very much more aware of



the religious and cultural diversity existing in Ontario. The decision is expected early in 1986. Then we will see whether Ontario is frozen into its bankrupt public school system or whether new directions are possible. Let us



The court house in Toronto

pray that "there is no man or woman, clan or tribe among you today whose heart turns away from the Lord our God to go and worship the gods of those nations; make sure there is no root among you that produces such bitter poison." (Deuteronomy 29:18)

The public school argument

A. Guldemond

The public school establishment position can be summarized thus:

1. The public school is open to all, therefore, it is by definition multicultural and does not discriminate against anybody (unlike private schools).
2. The public school is essential for democracy and, therefore, we must have only *one* school system in this province.
3. The public school teachers *really* teach students how to think; therefore, public schools are neutral. Denominational schools don't think; therefore religious schools indoctrinate.
4. The Catholics are the only religious group that gets funding for its schools, consequently they are a privileged group. Since the coming of the Charter in 1985, this kind of privilege is no longer allowed. All should be treated equally; therefore, NO religious groups should have funding.
5. Unfortunately, there is this thing called the British North America Act which granted the Catholics certain special rights. This regrettable fact of Canadian life must be admitted (we do want to save Confederation) and consequently the separate schools should only get funding up to grade 8.
6. This special position of the separate schools is no longer valid in a multicultural society. It is really only a concession to bad politics from the good old days. So while we will accept it as is, we will certainly fight to the end any attempt to extend it.
7. Most importantly, we, "*the public,*" (public school supporters always speak for everyone) can't afford to extend funding to the separate schools because the public schools are already underfunded. (The argument on *cost* keeps on turning up in all the presentations. The basic arguments are economic, not legal, both from the trustees' and from the teachers' points of view.)
8. Finally, on the question of justice, in a democracy it is the *people* who count. Therefore, ask the people what they want and provide it. The law is only an expression of the people. If the people want something else it is too bad for the law. (Remember the Morgentaler abortion trial?)

The most significant feature is left unsaid in the press: the public schools deny the credibility and legitimacy of any other school system, including the Catholics.

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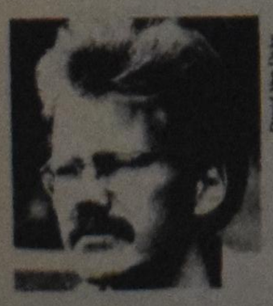

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Story

Who is in control?

M. Howard Rienstra

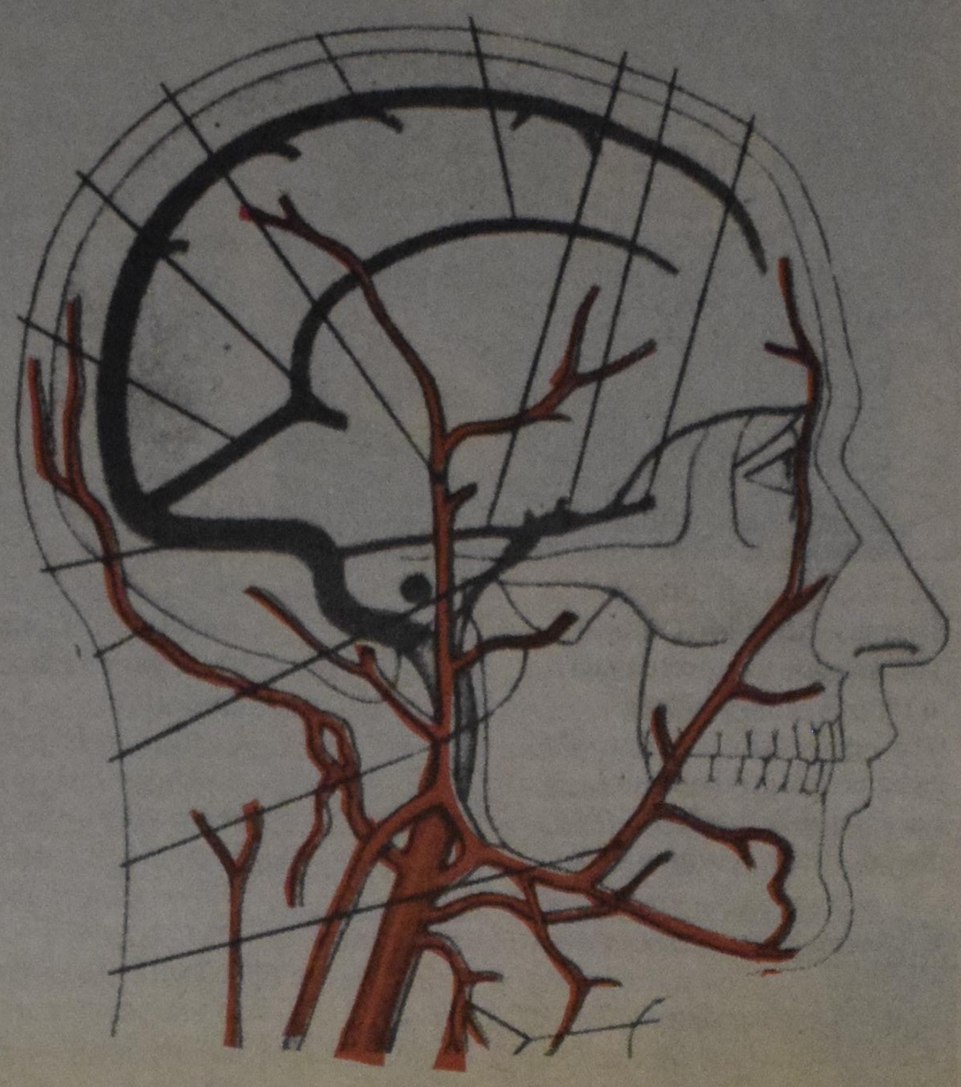
The realization that one is dying comes slowly. Six years ago I was diagnosed as having cancer. I have non-Hodgkins lymphoma. I was assured that although it was third stage, it was nonetheless treatable. It has been, and on two occasions I was in remission. At one point I lost most of my hair, and I have done an awful lot of vomiting over these years. Yet I seemed to be in control. I knew that the vomiting was only temporary, and I could feel the lymph nodes return to normal as the chemotherapy took effect. I accepted the reality of my cancer, but I denied that I had really lost control over my own life. It seemed, in fact, as if I were not yet dying.

The beginnings of a change came near midnight this past January 30. My fever had risen to 104, and Mary was driving me to the hospital for the second time this year. I said to her, "You know, don't you, that one of these times when I go to the hospital I won't return?" She quietly said, "Yes." Without using the words "death" or "dying," we came to acknowledge the reality of it and that I was losing control — however reluctant my acknowledgement remained.

Diagnosis difficult

Early in April, after two hospitalizations had produced no clear reasons for continuing fever and lung problems, an outpatient lung biopsy was performed. A tube was placed in my lungs through which the doctor could both visually examine the lung and take small tissue samples for analysis. At the end I returned home, but my fever flared to 103 and so I was quickly back in the hospital. That first biopsy also failed to give any clear reason for my difficulties. It was decided, then, to do an open-chest biopsy. At this point the doctors were expecting to find cancer in the lung, but they were pleasantly surprised not to. The only certain thing was a mildly severe fibrosis of the lungs.

Failing to find anything specific to treat, the doctors' suspicion fell on the general condition of my cancer. I returned home, coughing and running intermittently high fevers. Mary and I recognized my worsening condition. We decided on the basis of the three hospitalizations that I would not return to the hospital again just to treat my fever and cough. I would rather die at home. We, in other words, were trying to regain control over my life, and even my death.



"Let me anticipate questions by saying that I am an oddity. The veins in my neck, as it turns out are not positioned as in an anatomy book."

Later, however, because I had not received any chemotherapy since January 3, it was proposed that I begin a new kind of chemo, VP16, and on Thursday, May 2, an attempt was made. But my veins couldn't handle the chemical, and only half a dose was administered. I would have to have a Hickman catheter or a Port-a-Cath placed in my chest so that I could receive further chemo and quickly. Outpatient surgery was scheduled for the next Monday to install the Port-a-Cath.

A desperate fight

Little did we know what would be the consequences of that decision. It seemed merely to be another decision made so I could stay in control. Dozens of such decisions had been made over the years. And this did not violate our no-hospitalization resolve, since I would walk in around noon and walk out by 4 p.m., having the procedure done with local anesthesia. Very simple. I was in control.

I was in the operating room promptly at 1 p.m., and after the usual preliminaries and administering of local anesthesia, the cutting in my neck began. The surgeon had externally seen and palpitated a vein which he thought would be appropriate. Upon exposing that vein, however, he discovered it was too small to receive the catheter tubing. He then turned to other deeper veins. Let me anticipate questions by saying that I am an oddity. The veins in my neck, as it turns out, are not positioned as in an anatomy textbook. This structural oddity would soon have profound consequences.

The surgeon eventually found a large vein which he assumed to be the external jugular vein. For most people it would have been. But as he put the catheter in that vein it could not be positioned correctly. It ran off either to my left or right arm, but it wouldn't go straight down no matter what he tried. A properly structured external jugular vein would have gone down as far as it had to for the successful operation of the Port-a-Cath. This one wouldn't.

At this point, about two hours into the surgery, some dramatic things began to happen. I began to think that I was going to die. I heard my surgeon call for another surgeon to come to assist him. And the surgeons he named were the big names of Grand Rapids' surgeons. At that point I began gasping for breath. In my perception I was panicking in the face of death. I said to Mary the next day, "I couldn't breathe, and they didn't know what to do about it." My whole body shook as I desperately fought for air. I asked for oxygen and was given it, but since I was breathing very shallowly, it took a while for even breathing to return and for my panic in the face of what I then thought was my imminent death to subside.

Before what finally was a four-and-a-half-hour operation was over, I went through two more similar episodes of panic and gasping for breath. I was scared to death and scared to die. I tried to pray, but couldn't. I tried to recite to myself my favourite childhood hymn, "What a Friend We Have in Jesus," but the words seemed empty. I was convinced I was dying, and I recognized more closely than ever before in my life that I was no longer in even apparent control. The loss of control came to me in the crudest of ways, as I voided my urine during each of the three episodes of panic and gasping for breath.

Meanwhile the second surgeon, an open-heart specialist, came in and, having confirmed the oddity of my vein structure, scrubbed and took over the operation. He decided to go after the internal jugular vein, which lies more deeply in the neck. It was not easy, but after about an hour he had the catheter successfully placed and the operation was then finished by the first surgeon.

A medical explanation?

I now know what had actually happened. I have been assured that I didn't really panic, but that my body was in fact seriously deprived of oxygen. Oxygen deprivation rather typically produces both the gasping for breath and the sense of panic. That is the medical explanation. I was also informed that if I had not been able to regain even breathing they would simply have given me a general anesthesia in addition to the local I was receiving. I accept these scientific explanations, and it would be very tempting to substitute them for what I had experienced. I could again think I was in control. But more lessons were to come.

After four and a half hours of surgery I obviously was not going to walk out of the hospital that day. In fact, they kept me on six litres of oxygen; my fever continued to flare; and I was coughing up heavy sputum. They ran a culture on that sputum, and remarkably for the first time since January a specific infection was identified. It was pseudomonis, a rather bad infection of the lungs.

It is now being treated successfully, but it would not have been had I not stayed in the hospital. Rather I would have gone home, and the next afternoon, with the help of Tylenol, I would have attended the semi-annual meeting of the Governing Board of the Meeter Center for

Continued on page 14...

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Alcoholism ... story of sick spirits (2)

As told by a recovering alcoholic

Everything about the promotion of booze is based on a lie of such immensity that you'd almost think Satan himself were the engineer behind it all. It seems to add up to this message: you have a right to escape these bad, economic times, please make use of our vast supply of booze to do so, please don't spoil our sales by causing too much trouble in public, but if you do we'll soften the blow by recommending "treatment." No mention of death, insanity, imprisonment!

If we keep up with Sweden (per capita, we're outdoing a number of nations) we may soon be talking like this: well, if everyone in a society steals, it would be against the communal spirit to prosecute for it. Same with alcohol, you see? We should seriously consider producing license plates for drivers who don't have the presence of mind to quit drinking well in advance of driving. The plates would serve as a traffic warning: *dangerous car on the road!*

Insane enough? In "civilized" boozing countries such discussions can get a listening ear. So how can a whole nation sober up while steeped in inebriate thinking? I don't know, but I suspect that the rules for real change are the same now as they were in the days of Solomon. The spirit has to change.

The spirit of escape prevails

Escape and the need for it is a set-up. The spirit of escape from bad to good is one thing. The spirit of escape from bad to ultra-bad-that-looks-like-good is quite another. So we have maybe 8-million problem-drinking-escapers roaming the wilderness of their own sick minds, with not much hope except in a healing spirit they can't see or have the courage to embrace. No help from their environment! So once again it becomes much easier to sit back and sip some more from that bottle of pain relief, suppressing a storm, and watching what "progress" is doing.

I went through it all. I avoided dealing with my soul-deep needs. Even though I learned something about stress management, vitamins, and "mentally" taking charge of my own "condition" I could not seem to prevent a return to the bottle.

Professionals may want to deny this, but I soon came to see them as people who enabled me in my clever experimentation with escapes. Their *help* itself reeked of my disease — the same way Al-Anon people say they become characterized by the drunk they have cared for and, kindly or unkindly enabled staying a drunk. I saw professional alcoholism "curers" as men and women who needed my disease to survive, feel important, and make bucks. I see that a bit differently now and no longer use their shortcomings as my resentful excuse for drinking. Still, I do believe that much treatment consists of hatching up new hatches for escape:

We'll teach you how to drink less? That's stressful and stress requires a drink.

We cannot wholly rely on friends to solve all our difficulties. A good adviser will never do all our thinking for us. He knows that each final choice must be ours. He will therefore help to eliminate fear, expediency, and self-deception, so enabling us to make choices which are loving, wise and honest.

A.A. was nothing I expected

My frustrations increased, as did my bitterness. Even when not drinking I was miserable. The spirit of false hope feels very sickly indeed. When I reached A.A., I was ripe; I mean defeated, totally. Maybe not quite. I was still arrogant enough to dictate what A.A. ought to be for me (alkies are great dictators!).

It was supposed to have good medical know-how since that was my hobby specialty. It was supposed to have a sympathetic psychiatric counselling service — since I loved to hear myself explain why everyone in this country was so ill. And, of course, it was supposed to have a kind of chapel-like inspirational hour to make me feel better because I was nostalgic for the magic of the old days when I, before becoming a drinking renegade, was an occasional chapel-talker myself. Whatever A.A. purported to be, it better "treat" me right!

As it turned out, A.A. was not any of the things I demanded it to be. It certainly wasn't in the tampering-pampering business. It neither asked for allegiance, money, commitment, denial or creedal acceptance — nor tell-all confession. It asked me nothing! It merely *suggested* that I be present among alcoholics who were staying sober one day at a time on the strength of a few spiritual principles, the two foremost of which seemed to be *humility* (such as it was, but it could grow) and *honesty* (such as it was but it ... and so on).

This was the place where I learned about cunning, baffling and powerful spirits. No successful A.A.-er I met ever minimized the horrendous physical-mental manifestations of alcoholism, but the focus was primarily on obtaining the spiritual backbone to achieve moments of faith long enough to say no to that *first* drink.

Replacing wishful thinking with even the tiniest of faiths can be a scary enterprise. It seldom works without support. Freedom staring you in the face and you wanting it, yet being very much afraid of it — for with freedom comes the "stress" of wanting to become truly responsible. But in all these things, I was told in a suggestive way, I would grow — gradually and in season — after the manner of plants. And I would learn patience, which of course I could hardly wait for, having lived for so long after the manner of "I want it and I want it now!" But *living* in the now instead of past or future felt at first like disaster shock — feelings of being immobilized for hours or days even though the immediate danger of a drink had passed.

The power of the Almighty

However, I felt like the world's exclusive misfit. Others had felt the same and thus a bond grew with people I would not likely have associated with in the past since *they* were the *obvious* drunks while I was different. The bond grew because the disease was the same and "recovery" consisted largely in helping each other stay humbled and honest enough so as not to be constantly blocking the spirit of healing from participating in our lives.

That spirit is allowed to go by many names in A.A. Some say God. But there is also the case of the fellow who — coming up from the deeps of some agnostic hole — called his higher power a Douglas fir (and what, after all, has so much power and majesty?) — until,

For most normal folks, drinking means release from care, boredom, and worry. It means joyous intimacy with friends and a feeling that life is good.

But not so with us in those last days of heavy drinking. The old pleasures were gone. There was an insistent yearning to enjoy life as we once did and a heartbreaking delusion that some new miracle of control would enable us to do it. There was always one more attempt — and one more failure.

inevitably, the all-powerful symbol was chainsaw-massacred. And so it was that this fellow's version of omnipotence was forced into revision, was forced to grow. (Remember that alcoholics are dispirited children who have to learn, relearn, and unlearn from the bottom up. Be that as it may, even the great Father Abraham got to know his God in stages, according to his readiness-level — just like a growing child.)

For an alcoholic to find a power greater than himself and greater than booze is incredible. It's a spiritual revolution that comes to live, eventually, in the marrow of one's bones and suffuses a system in which every cell used to be geared up to serve the fight-flight mechanism of reaching out for alcohol. Talk of a power which overcomes that make-up is, therefore, not cheap.

So while a few of us in A.A. (I say few because 100,000-plus in Canada can only be a drop in a Great Lake) are busy with recovery on a daily basis,

Continued on page 12 ...

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Alcoholism ... story of sick spirits (2)

... continued from page 11.
millions continue the downhill spiral. That's hard to watch! And, to be honest, I cannot feel benevolent and say nice things about all the enablers who blatantly ignore or falsify the facts about this nation's downhill booze slalom.

If by some divine intervention miracle, the nation should suddenly flee with all its stress to the Almighty, bright and beautiful things might safely be predicted. Everything is bound to look better without the daily dose of suicides and endless injuries and the eyes that go opaque from internal fright. (About one-sixth of emergency service admissions are guilty or innocent victims of booze!)

What else is new?

Thus far it would seem that the Nation has chosen to stick with the unwholesome spirit which makes a cunning, baffling, and powerful Lie feel welcome.

We thought "conditions" drove us to drink, and when we tried to correct these conditions and found that we couldn't do so to our entire satisfaction, our drinking went out of hand and we became alcoholics. It never occurred to us that we needed to change ourselves to meet conditions, whatever they were.

There is nothing new under the sun. Therefore there are always examples around with which to illustrate or make a point.

The latest news from Russia — as reported in *Novoye Russkoye Slovo*, April 18, 1985 — is that alcoholism has really arrived. That it exists in epidemic proportions and is no longer being denied. Alcoholism has come to run riot in Russian streets, Russian homes, Russian factories, and (don't be shocked) in Russian fetuses. One out of six fetuses is now found to have an aberrant brain — little creature things fit only for institutionalization or for a dog's fate of "being put to sleep."

The Politburo received this report from its Academy of Science in Novosybirsk. The Academy states, among other things, that, "In 12 to 15 years we will cease to exist as a normal state. A state in which half of the adult population is alcoholic won't be able to defend the country, not to mention produce anything."

Awful stuff! Now if only Russia had the medical resources Canada has — hold it right there! One *quarter* of *all* the doctors in the world practise in the U.S.S.R. And they are collectively stumped! Alcoholism — and the Swedes reluctantly discovered this too — is not purely a scientific problem.

Although few Russian professionals are saying they've got a spiritual problem on their hands, the propounding of official Atheism seems to have somewhat abated the last few years. (I wonder why!) And two things are happening that are at least symbolic of spiritual qualities: one, the Russians have come into the open with their problem; have said, in fact, that as far as alcoholism is concerned they are fast hitting bottom and that any face-saving manoevres won't alter the facts. There's a semblance of *honesty* in that. And, two: the Russian state, it is said, has almost been forced to its knees by booze. Now that may not be the equivalent of spontaneous genuflection, but it is in any case the right symbolic position for *humility*.

I keep getting back to *honesty* and *humility*, the two spiritually-directed attitudes without which genuine recovery seldom seems to occur. A.A. literature never tires from suggesting that these qualities more than any others seem to make for contented sobriety. (And they can't be purchased in any consumeristic store, nor can they be prescribed.)

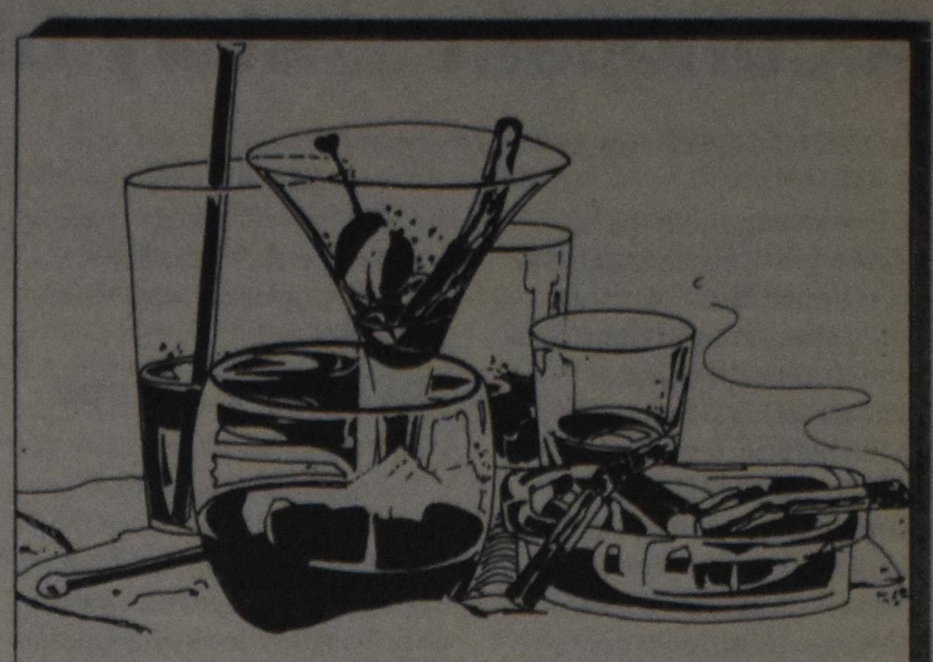
Not much help on the ocean

For me it was absolutely necessary to feel totally powerless over alcohol (that took some time) so that I could admit I was not omnipotent and all-knowing. That was the beginning of a wee bit of humility. After that a wee bit of honesty crawled out from the depths.

All very difficult at first. When a person in the grip of alcoholic-despair finds himself in a drowning boat on the loneliest, darkest of oceans, he is not likely to derive much comfort or help from all those sober folk on the shore who shout their advice, their slogans, their religious exhortations, and their medical do's and don'ts topped off with some psych's explanations of how the dummy got himself into such a catastrophic boat in the first place. All meaningless to a drowning person. When I was in that boat I quickly added to my self-resentment a resentment for every good or bad Samaritan know-it-all.

However, out of nowhere ... or so it seemed, came the tiniest of vessels. Right up beside me on that same sick-smelling ocean — and people on that vessel afloat and not sinking — while my boat was going down fast. They didn't do any shouting! I could see they, too, were battle-scarred ... like me. But hale, unlike me. Somehow I transferred to their boat, exhausted beyond words. And someone whispered: you know, when I was rescued, I finally came to believe there was a God Almighty and that I'm not it! Since that day I've never left the A.A. boat.

Personally, I have no problem believing that an alcoholic is such a sick-spirited person that he can at times feel "possessed" by demons. That's what I've heard described by some A.A.-ers who've been to hell and back. What I've also heard and seen are people who have regained some semblance of sanity, emotional stability, and physical healing to a degree — people of whom no one would have thought it possible ever to be making a come-back. They've become grateful, down-to-earth, realistic, and daring to admit to many faults. They've got something that has beaten booze, something that has put a sparkle in their eyes ... which is maybe what a good spirit looks like.



An early fear was that of slips or relapses. At first nearly every alcoholic we approached began to slip, if indeed he sobered up at all. Others would stay dry six months or maybe a year and then take a skid. This was always a genuine catastrophe. We would all look at each other and say, "Who next?"

Today, though slips are a very serious difficulty, as a group we take them in stride. Fear has evaporated. Alcohol always threatens the individual, but we know that it cannot destroy the common welfare.

These are dangerous times

That I observe constant battles going on between good and bad spirits must be obvious by now. Not a popular theory nowadays. But the sad fact is that society — with all its medical know-how, gadgets, sophisticated new psychologies etcetera — is not winning over alcoholism. To me, even the efforts seem tainted and lacking in conviction — as if we love the feeling of having a wild disease in our midst, as if we like being victims and losers. (That's not a foreign idea for an alcoholic!) There is a hint of vainglory in that stance — if you can't win (don't want to win?) you might as well glorify losing? Losers talk that way. And with the aid of the Lie one can even learn to like being deadly sick.

My afore-mentioned psychologist "friend" said this also: "We may be losing people to alcoholism number-wise for now; but research-wise we're making strides." I told him I thought he was nuts. He told me I made no sense ever since I quit drinking.

These are desperate times for drinkers who feel there isn't much hope or chance they'll ever quit ... though they wished they could. And dangerous times for those who in their drinking aren't desperate at all. The image of mirage city looks real: all around me, nice people drinking in a drowning way and never exactly knowing when the nice will turn to nasty. There's much more to be said about how a whole nation can get sick that way. (Some other time.)

Meanwhile, if it were up to me to select a topic for National Prayer Day it would be something like this:

"And deliver us from the spirit which invites us to drown our sorrows with deceit and teases us with banquets diseased by booze and the wickedness of false promises.

Next time: how and why people become alcoholics.

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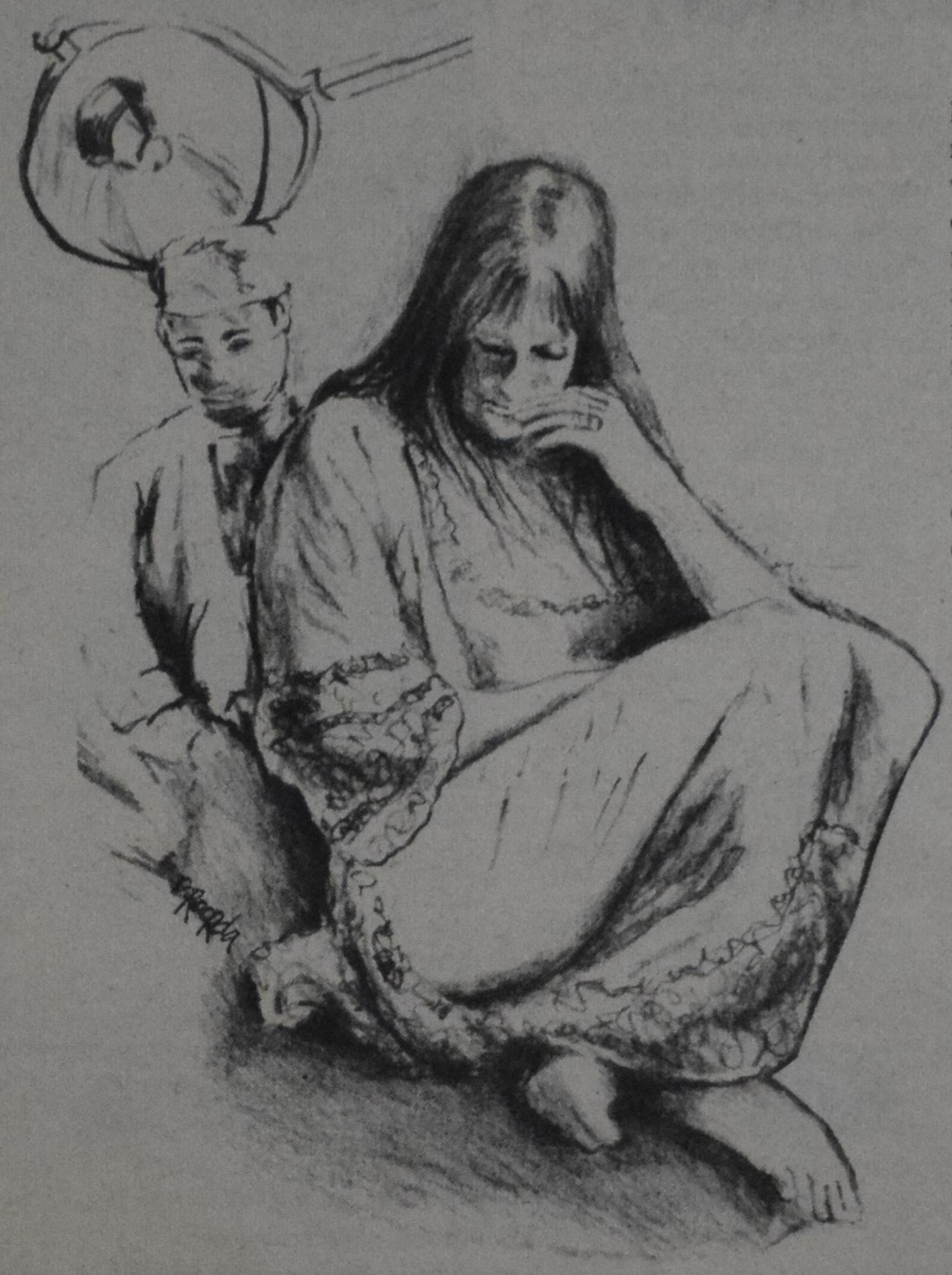
One prayer I had to pray

Jennifer W. Hoekstra



"I thought it was obvious," Ann remarked, as I absently turned my attention to her from the baseball practice we were having.

"What's obvious?"

Stepping closer, she touched her tummy and whispered, "That I'm pregnant."

Aghast, I stared at her. Knowing her life was already mixed up with a divorce and some psychological problems it certainly would be another crisis for her to work through, unwed. But realizing that Ann didn't seem to want sympathy, I asked, "Have you told your family yet?"

With a disgusted grunt she said she had not.

"And keep it a secret, OK?"

"OK," I hesitated. I had hoped she had confided in her family, for even though communication was difficult between them, I knew that they would care. It was going to be hard for me to refrain from sharing my concern with her two sisters when I talked with them.

The ball practice continued; the conversation ended. But, I couldn't concentrate. Ann's situation had touched me deeply. I wanted to be a friend to her during the stressful time ahead.

On the field again, at the following week's practice, both of us were catching fly balls. I noticed that Ann was edging over in my direction. Although I had prayed for wisdom and strength to be what I should for her, I still felt anxious as she came close.

"How are you, Ann?" I spoke first.

"Alright." She was quiet yet it seemed that she had something important to say.

Then looking at me, she said rather casually, "I'm thinking of having an abortion."

Dropping my head I silently cried inside: Murder your baby! Oh, if I can dissuade her, I will surely try.

Somehow, trying to speak quietly and carefully, the words slowly came.

"Please Ann, don't," I began to plead, "I know it seems like an easy way out now, but you won't forget about the child you carried inside of you. There are so many people who would love to have your baby, if you don't feel ready to take care of it yourself. I'm sure your family will help you through this time and so will I if I can."

I closed my mouth tight, fearing I had said too much.

Ann was silent, then shrugging her shoulders, she walked away. I wasn't sure if I'd lost contact with her, but I prayed that the words would have an effect on her anyway.

Later that week, while having a chat with one of Ann's sisters, I learned that Ann had entered the hospital.

"And we really don't know why," she was saying, "Ann may be seeing a psychiatrist, but we don't know what is going on with her."

Fear seized my heart as Ann's words came clearly to mind.

Back home that evening I entered my bedroom and knelt beside my bed to pray. I did not often appeal to God fervently for something, believing in the difference prayer could make, but that night I felt I had to.

"Dear God," I earnestly began, "Ann is thinking of having an abortion. I don't want her to have it and I know you don't either. She'll never forgive herself for killing her baby after it's all over. Please stop her Lord! I beg you to make her change her mind. Please, dear Lord, please ...."

And so I continued to pray till quite suddenly a peace settled over my heart and I knew the situation would work out positively.

The next day, in the elevator of the local hospital, I nervously watched the lighted numbers change. Although I felt a certainty about Ann's situation, I still felt apprehensive as to what had actually happened.

Off the elevator at the fourth floor, I hurriedly located her room in the maternity wing. Young girls looked up at me curiously from their beds as I entered the room. Then I saw Ann.

Clad in a blue wrinkled gown and a rather white face I felt pity for the mess she had got herself into. Relieved, I noticed she was pleasantly surprised to see me.

"Hi," I tentatively began. But seeing that Ann wanted to go somewhere else to talk, I followed her out of the room to a little office off the main hallway.

After some small talk I posed the question I knew I had to ask.

"Why are you here, Ann?"

"I'm seeing a shrink and they are checking to see if there are any problems with the baby." And somehow reading my mind, she burst out,

"I didn't have an abortion. Last night I held the paper in my hand to sign it to go ahead with the operation, but I couldn't sign it. I kept remembering what you said to me at ball practice. And then I realized that I didn't want to get rid of my baby."

Ann must have seen the happiness on my face; by then I was weak with joyous relief. I couldn't comprehend the dramatic miracle that had taken place the night before. Soon I said good-bye hoping to keep in touch with her.

I never did learn the whole confused story of Ann's pregnancy nor was I to see much more of her in the years ahead.

Still, looking back at that experience now, I see God was teaching me something too.

The power of prayer — those pleading words that rose up before the throne of God that night for Ann and her baby were listened to, blessed, and a young girl's life was touched. I have learned that a little prayer, earnestly spoken, can make a difference, an important difference in this world.

Jennifer Hoekstra writes mostly poetry and lives in Annan, Ont.

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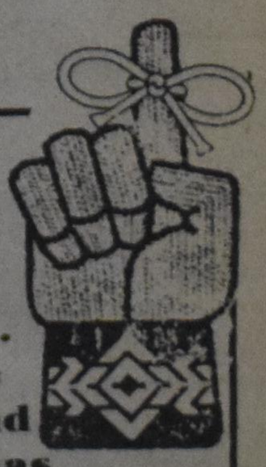

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Just a reminder that the deadline for seasons greetings to appear in the December 20 issue is Friday, December 6. Every year subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15. with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.
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Feature

Who is in control?

...continued from page 10

Calvin Studies. In fact, I could not have seen a doctor until Thursday, when the second stage of my new chemo was to be administered through my new Port-a-Cath. Speculation is always dangerous about things that did not happen, but it could be that if the chemo had been administered, the pseudomonis would have advanced to a fatal stage. By trying to stay in control I would in fact have been committing suicide. Thus the experience of dying which I had on the operating room table was really God's way of extending my life and His clear demonstration to me that He and not I was in control.

Beaten out of arrogance

Paradoxes are always difficult to understand. The paradox of good coming out of bad reminds me of John Milton's paradox of the "Fortunate Fall." Briefly, the fortunate fall argument is that if humankind had not fallen into sin, we would never have known the infinite love and mercy of God in Jesus Christ. In my case paradoxes abound. If when I was born I had a normal structure to my veins, I would now possibly be dying of pseudomonis without treatment. If my veins hadn't collapsed on Thursday I would not have had the Monday surgery with the same consequences. And even during the surgery, if I had not experienced the panic and gasping for breath, I would not have been willing to lose control. I had to be beaten out of my arrogant, selfish, and unbelieving sense of being in charge.

Thus the primary benefit — the real good that came out of the apparent evil — is neither physical or psychological, but spiritual. My belief has been strengthened and my faith deepened as dying seemed so near and God so far away. Some background explanation is probably appropriate.

I have always believed, or so it seems. I have always had a sense of God's leading and directing my life. From the time of my adoption at age 10, there could be no doubt about that. Probability theory would be quite inadequate as an explanation of my life. I have had a strong faith and understanding of God's presence — but that faith and understanding were not, as I learned on the operating table, the full assurance of my salvation. To put it in terms that were popular a few years ago, I was still on the throne of my life rather than Christ. Intellectually I affirmed the Reformed faith without doubt and I took great delight in defending it. I have never intellectually doubted in the slightest the doctrines of the incarnation and resurrection of Christ, and I would with only slight provocation explain and defend them. And I have always known and taught the distinction between believing *that* Jesus Christ is God and believing *in* Jesus Christ. Salvation comes only from the latter.

Relinquishing control

What then went wrong? Knowing all that, teaching all that, and even trying in the practice of life to live justly, I still was trying to keep control. I refused to give myself over to Christ completely. I had to be broken for the comforting assurance of the first question and answer of the Heidelberg Catechism — that I am not my own but belong to my faithful Saviour — to become a reality. It had always been real intellectually and even psychologically, but not spiritually, because I wanted to belong to myself — to stay in the driver's seat. Perhaps the best example of that is my never having prayed during these past six years for my own healing. I could pray for others, but not for myself. To pray for healing for myself would be to lose control — and God who knows the secrets of our hearts would surely not receive the prayers of one who was yet resisting him.

My brokenness began on the operating table on Monday and continued on Tuesday as I confessed my resistance in tearful prayer with Mary, and then continued the same with my minister. The assurance of salvation began to become a reality as I experienced God's pursuing grace so vividly. I am not, except in the most common biblical sense, a saint. Nor do I anticipate changes in belief or in the practice of life that will be visible to others. But I have been spiritually transformed by the grace of God coming through these paradoxical experiences. I now know more than intellectually that I am not in control, that I do not belong to myself. I have the comfort of the Heidelberg Catechism and of God's real presence.

And all this because of an odd neck.

Mr. Howard Rienstra teaches history at Calvin College, Grand Rapids, Michigan, and is Director of the Meeter Center for Calvin Studies.
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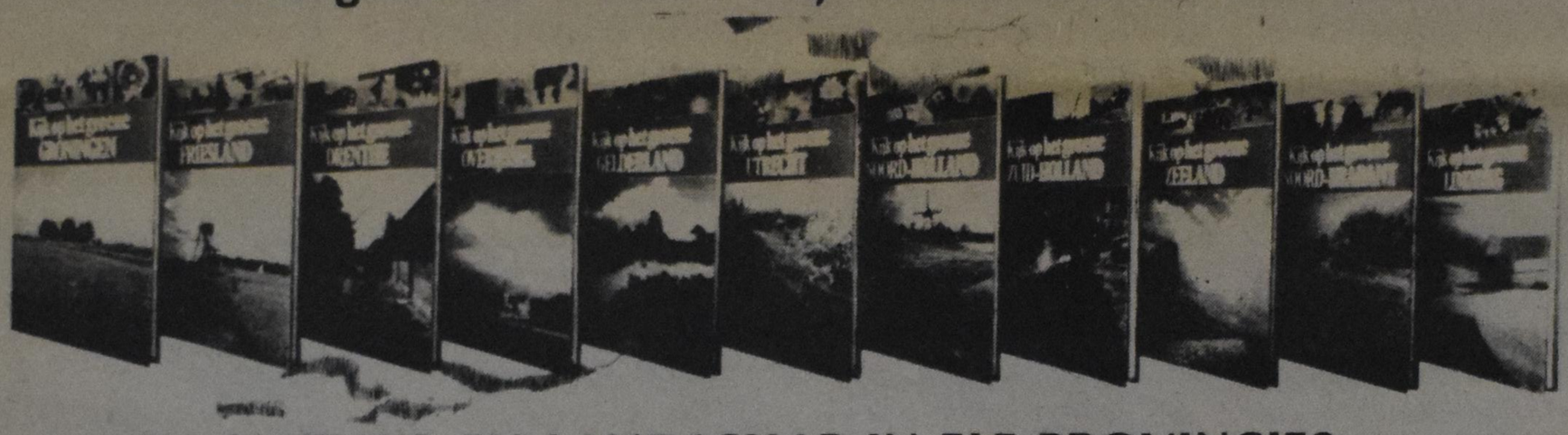

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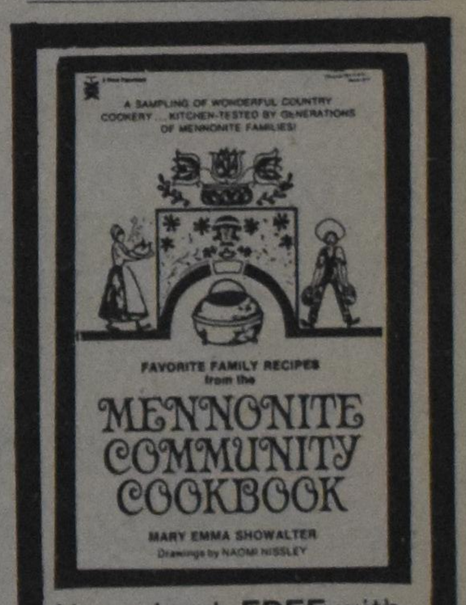
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Thanks

HOFLAND: We wish to express our sincere thanks for the beautiful day prepared for us by our children and grandchildren on the occasion of our 10th wedding anniversary. Also thanks to all our relatives and friends who came out to celebrate with us. Above all we are grateful to our heavenly Father for His goodness and care in all the years past.
Frans and Gre Hofland, Mississauga, Ont.

VANDEKUYT: We wish to express our sincere thanks to our relatives and friends for the concern you have shown in praying for us, visits made and sympathy cards we received with the recent passing away of Mrs. W. VandeKuyt, my wife, our mother and grandmother. We thank and praise God for all of you.
Mr. H. VandeKuyt and family, 354 Seventh St., Midland, ON L4R 2E5

VERSCHOOR-ELGERSMA: We wish to thank our relatives and friends for the many prayers and sympathy cards we received with the recent loss of our beloved husband, father, son and uncle, Ernie Verschoor.
Martha Verschoor and families.

Births

DE BOER: Ed and Wilma thank the Lord for entrusting to their care, a daughter, STEPHANIE KATHLEEN, born on October 16, 1985. Stephanie is a sister for Derek and Renee. She is the fifth grandchild for Hank and Joanne Hollander of Brampton, Ont., and the 12th grandchild for Hedde and Diane deBoer of Orangeville, Ont.
Address: 10 Rowe Court, Brampton, ON L6X 2S2

Marriages

DE ROOS-BOOT: With joy and thanksgiving to God, Mr. and Mrs. Oscar de Roos of Mountain, Ont., and Mr. and Mrs. Bartel Boot of Wyoming, Ont., are pleased to announce the marriage of their children, JACQUELINE and JACOB. The ceremony took place on November 9, 1985, at 2:30 p.m. in the First Chr. Ref. Church, Kemptville, Ont., Rev. D.C. Los officiated.
Future address: R.R.3, Metcalfe, ON K0A 2P0

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Anniversaries

Congratulations to Arend and Jannetje Spoor (nee Plooy) who will celebrate, the Lord willing, their 50th wedding anniversary on December 12, 1985.

Overschie Fruitland
1945 December 5 1985

"Cast your burden on the Lord, and He will sustain you." (Psalm 55:22a)

With great joy and thankfulness to our Lord, we are happy to celebrate the 40th wedding anniversary of our parents,

JAKE and WILLY HOOGERBRUGGE
(nee Hakbyl)

We thank the Lord for the many blessings He has given you, and we pray that the Lord will continue to bless and keep you in His abiding care in the years to come.

With much love from your children and grandchildren.
Henny — Cannifton, Ont.
Arie & Gerty; Arie, Jason, Ryan — Grimsby, Ont.
Rev. John & Dawn; Jennifer, Jay, Erika, Stephen — Zelienople, Penn.

Friends are cordially invited to an open house on Saturday, November 30, 1985, from 2-5 p.m. at the home of Arie and Gerty Hoogerbrugge, 340 Main St., West, Grimsby. Best wishes only, please.

Doezum Beamsville
1950 November 22 1985

"I will instruct you and teach you in the way you should go. I will counsel you and watch over you." (Psalm 32:8)

How faithfully has the Lord fulfilled His promises given to us in our wedding text. Therefore with thankful hearts we,

DICK AND TINA OOST
(nee VanderHeide)

together with our children and grandchildren hope to celebrate our 35th wedding anniversary. We pray that the Lord will continue to bless and keep us in His care.

Didy & Jake Hilberdink; Rachel, Karen, Amy — Kingston, Ont.
Martha & Art Lammers; Kimberly, Brent — Winona, Ont.
George & Yvonne Oost — Grassie
Home address: 29 Cameron Ave., Beamsville, ON L0R 1B0

Oudekerk a/d Amstel Chilliwack
1935 December 12 1985

With much joy and thanksgiving to our heavenly Father for His many blessings, the Lord willing, we hope to celebrate the 50th wedding anniversary of our dear parents, grandparents and greatgrandparents,

AREND and JANNETJE SPOOR
(nee Plooy)

Our prayer is for God's continuing care and grace in their lives.

With love and congratulations from:
Chris & Trudy Spoor — Pompano Beach, Florida
Ann & Jake VanderMeulen — Huntingdon, B.C.
Jake & Mary Spoor — Vernon, B.C.
Erna & Wiebo Maarhuis — Chilliwack, B.C.
Jane & Peter Ronda — Sardis, B.C.
24 grandchildren and two great-grandchildren.

Open house will be held at home Thursday, December 12, 1985.
Home address: 10066 Brendwood Dr., Chilliwack, B.C. V2P 6G3

Gasselternyveen Ottawa
1935 1985

On November 1, 1985, we celebrated with our parents and grandparents,

LUPPO BEREND ZUIDERVEEN
and
LEMIENA ZUIDERVEEN-Wilting

We are thankful to God who has kept them in His care for 50 years and we pray that He will continue to bless them in the days that lie ahead as He has done in the past.

Their children and grandchildren:
Thea & Bert Pennings — Carrying Place, Ont.
Ann & John VandeKemp — Kingston, Ont.
John & Tannie Zuiderveen — Edwards, Ont.
Gayle & Rodger Lanoue — Ottawa, Ont.
Jack & Mary Zuiderveen — Nanaimo, B.C.
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Obituaries

"My flesh and my heart may fail, but God is the strength of my heart and my portion forever." (Ps. 73:26)

On September 19, 1985, the Lord took home our dear mother and grandmother,

HIEKE BARWEGEN
(nee Jellema)

at the age of 81 years.
Predeceased by her husband Sjoerd (1976).
Dear mother of:
Pearl & Bram Griffioen — Telkwa, B.C.
John & Joan Barwegen — Brampton,
Wiebe & Nellie Barwegen — Lethbridge, Alta.
Jessie & Joe Webb — Brampton, Ont.
Rienk & Betty Barwegen — Glen Williams, Ont.
Dear grandmother of 14 grandchildren.

Funeral services were held on September 23 at the Immanuel Chr. Ref. Church in Brampton, Rev. J. Kuipers officiating.

"The Lord is our Shepherd."

MAARTJE (Margaret) KRAMER

Peacefully at home on Tuesday, October 15, 1985, the Lord called home to be with Him His faithful child, Maartje Van Niedek, beloved wife of John Kramer, loving mother of Michael and Richard, dear daughter of Riek Van Niedek and the late Cornelis Van Niedek, dear sister of:
Bill & Grace Van Niedek
Joe & Audrey Van Niedek
Casey & Phyllis Van Niedek
Harry & Janet Van Niedek
Daney & Rose Van Niedek
and predeceased by one sister Riek Van Niedek-Looyen, dear sister-in-law of Piet and Beulah Looyen.
(All residents in Kingston area).
Dear daughter-in-law of Dick and Arlene Kramer — Brampton.
Dear sister-in-law of:
Andy & Sandra Kramer — Baden
Gerda & John Van De Broeke — Vicker's Heights
Wanda & Bob Damsma — Wingham
Sadly missed by many nieces, nephews and friends.
Home address: R.R.#1, Glenburnie, ON K0H 1S0

On October 24, 1985, after a long illness the Lord took to Himself our dearly beloved husband, father, and grandfather,

ARY VERSLUIS

at the age of 72 years.
Psalm 42.
Beloved husband of Annie Versluis (nee deBoer).
Paternal father of:
Bill & Helen Versluis — Squamish, B.C.
Wilma & Nick de Regt — Chilliwack, B.C.
Rien & Francis Versluis — Red Deer, Alta.
Tony & Jenny Versluis — Surrey, B.C.
Arnie & Tina Versluis — Surrey, B.C.
Step-father of:
Martha Feenstra — Calgary, Alta.
Reina & Frank Van Huet — Langley, B.C.
Diane & Bob Blake — Calgary, Alta.
George & Julie deBoer — Langley, B.C.
Peter deBoer — Vancouver, B.C.
One brother and one sister in Holland; 28 grandchildren.

Funeral service was held on October 28, 1985, at Christian Ref. Church, Surrey, B.C. Conducted by Pastor Al VandenPol.

Home address: Mrs. A. Versluis, #117-13507 - 96 Ave., Surrey, B.C. V3V 1Y8

Obituaries

On Monday, November 4, 1985, the Lord took home at His appointed time, our dear sister, sister-in-law and cousin,

JEAN OUDMAN
(nee Smit)

Beloved wife of Ralph Oudman — Mt. Brydges, Ont.
Zuidlaren-Holland: J. Smit-Berghuis
Godlinze-Holland: R. Smit
St. Thomas, Ont.: H. Smit-Oudman
Strathroy, Ont.: Henry Berghuis
Amsterdam, Holland: A. Reerds-Smit
J. Th. Reerds
Huizen, Holland: A. Smit
F.T. Smit-Simonides
Brampton, Ont.: M. v.d. Veen-Smit

On October 29, 1985, our Lord called to his eternal home our beloved brother and brother-in-law,

HYLKE POSTHUMUS

who will be sadly missed within this family circle. We pray that the Lord will give comfort and strength to his wife Anna and their children in the days ahead.
Andrew & Hermiena Posthumus — Desboro, Ont.
Piet & Lois van Dolder-Posthumus — Annan, Ont.
Robert & Joke Kootstra-Posthumus — Hamilton, Ont.
Mrs. M. Posthumus-Anema — Drachten, Fr.
Tjeerd & Wil Posthumus — Sarnia, Ont.
Klaas & Tine Pool-Posthumus — Brampton, Ont.
Froukje Venema-Posthumus — Bergum, Friesland
Dennis & Tilly Posthumus — Bowmanville, Ont.
Harm & Fokje Posthumus — Twyzel der Heide, Friesland
Ralph & Marie Posthumus — Tara, Ont.
Bert & Wietske Kiezenbrink — Cannington, Ont.

"How great Thou art ..."

In His divine wisdom our Lord called home,

OTTO VANDERSLUIS

56 years old.
Beloved brother and brother-in-law of:
Louise & Herb Van Dyk — Chatham, Ont.
Gertie & Art Wagenaar — Stoney Creek, Ont.
Jean (Mrs. Klaas) VanDerSluis — Chatham, Ont.
Michiel & Francis VanDer Sluis — Blenheim, Ont.
Frederik & Joke Van Der Sluis — Bolsward, The Netherlands
Mike & Toos Van Der Sluis — Blenheim, Ont.
Sally & John Hakker — Chatham, Ont.
Wietske & Jan Hamberg — Heerde, The Netherlands
Ike & Andrea Van Der Sluis — Blenheim, Ont.
Lucy (Mrs. Henry) Van Der Sluis — Georgetown, Ont.
Irene & Gus Wolting — Chatham, Ont.
Sady & George Postma — Chatham, Ont.
Flip & Marie Van Der Sluis — Blenheim, Ont.

Lovingly remembered by many nieces and nephews.
Now sings his soul: "O Lord my God, how great Thou art ...."
Chatham, October 28, 1985.

For Sale

FOR SALE
Two-storey house for sale in the village of Drayton. Located next door to the Christian Reformed Church, one kilometer from the Reformed church and ½ kilometer from the Christian school. The tree filled lot is 105 feet wide and 160 feet long. Phone (519) 638-2163. For more information.

Classifieds/Events

Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:
VAN ASPEREN, Hendrikus Jacobus, geboren op 15 mei 1922 te Rotterdam, laatstbekende adres in Nederland: Hogenban 108D, naar Canada vertrokken op 12 maart 1957.
BAKKER, Jacob, geboren op 9 november 1920, laatstbekende adres in Nederland: Nassaustraat 195 te Ridderkerk, naar Canada vertrokken op 23 januari 1952.
BAKKER, Robert Age Heere, geboren op 7 april 1948 te 's Gravenhage, laatstbekende woonplaats in Nederland: Amstelveen, naar Canada vertrokken in maart 1973, laatstbekende adres alhier: 7 Ashwood Drive, Cambridge, ON N3C 3H7.
BECKER, Cornelis Hendrik, geboren op 19 oktober 1920, laatstbekende adres in Nederland: v. Zesenstraat 16IIIA te Amsterdam, naar Canada vertrokken op 3 november 1954.
BRUGMAN, R.F.F., geboren op 26 februari 1955, naar Canada vertrokken op 29 maart 1978.
GRAAFMANS, Johannes, geboren op 19 juli 1920, laatstbekende adres in Nederland: Wilhelminastraat 71, naar Canada vertrokken op 23 juli 1954.
HAUZENEDER, F.S.E., geboren op 24 februari 1920, laatstbekende adres in Nederland: Prunusstraat 46, Den Helder, naar Canada vertrokken op 13 januari 1954.
HENDRIKS, Jan, geboren op 2 mei 1933 te Workum, naar Canada vertrokken in mei 1957, laatstbekende adres tot nov. 1983: 12 Spinning Wheel Court, Thornhill, ON L3T 1G7.
JANSEN, Els, wed. van Leen Jansen, eerder gehuwd geweest in 1945 met Leo Schrijver, laatstbekende adres in Nederland: Onbekende Gracht 2 of 3 te Amsterdam, later naar Canada geemigreerd. Leeftijd omstreeks 70 jaar.
DE JONGE, Hermanus, geboren op 16 juli 1920 te Terneuzen, laatstbekende adres in Nederland: Merelstraat 2, Sluiskil, naar Canada vertrokken in juni 1958, laatstbekende adres: R.R.#1, Schomberg, Ont.
KRIJNEN, Hermina Johanna Wilhelmina, geboren te 's Graveland op 5 januari 1941.
KRIJNEN, Everardus Johannes, geboren te 's Graveland op 18 sept. 1944 en
KRIJNEN, Bertus, geboren te Dwingelo op 17 december 1949. Genoemde kinderen zijn op 17 september 1954 naar Canada geemigreerd met hun moeder Mevr. Lubberta M. van der Kuijl, die op 4 april 1952 te Dwingelo is gehuwd met Pieter van Ee.
POOL VAN ROSSUM, Mevr. P., naar Canada vertrokken in 1956.
VAN RIET, Petrus Joseph, geboren op 24 januari 1905 te Hontenisse, Zeeuws Vlaanderen, naar Canada vertrokken in 1923, alhier gehuwd en echtgenote had reeds twee kinderen.
SIEMENS, J., geboren op 27 februari 1920, laatstbekende woonplaats: Selfkant Hongen, Duitsland.
USUP-SAPULETE, I.M. geboren op 13 januari 1957 en
USUP, Heiden, geboren op 12 april 1958 te Djakarta naar Canada vertrokken in 1980, laatstbekende adres alhier: 155 Antibes Dr., Apt. #1510 te Willowdale, Ont.

Netherlands Consulate General
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Tel: (416) 598-2520

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Yellow potatoes — Hollandse aardappelen.
Call Cecil Westra
R.R.#5
Woodstock, Ont.
Phone (519) 467-5252 or
(519) 539-5129

Employment Wanted

24 year old, married, landed Dutch emigrant is seeking employment on a small **dairy** farm with intention to buy in the future. Preferably Ontario area. Reply to Calvinist Contact, Box 2404, 99 Niagara St., St. Catharines, ON L2R 4L3.

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All-round help for small Fish & Chips Restaurant and take-out.
Golden Fish & Chips
92 Main St.
Dundas, ON L8N 1G1
Phone: (416) 627-9067

Babysitter needed for working mother, four small children at home. Will have to do some housekeeping. Located in the Niagara Peninsula. Call 892-6623 after 8 p.m.

Business Opportunity
In medium-sized town, South Eastern Ontario for **bookkeeper/accountant** of positive Christian character to join existing firm. Excellent opportunity to build and extend own practice and take over from owner reaching retirement age. Favourable terms. Please send letters to Box #2403, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Full-time **babysitter** required as of January, '86 in Woodbridge, Ont. area. Contact Joke (416) 851-6539.

Experienced **bricklayers** wanted for Redeemer College. Call: Stan VanderPloeg Masonry; 1-519-371-9788.

Route Salesperson
Wholesale florist requires route salesperson to take over established route.
Staalduinen Floral Ltd.
416-662-4975

Teachers

AYLMER: Immanuel Christian School will have a teaching position open at the **grade 3 and 4** level beginning in January, 1986. For this full-time position the ability to teach Senior French would be an asset. Please forward complete resume to: Andy VanderPloeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6.

BULKLEY VALLEY, B.C.: The Houston Christian School situated in the beautiful Bulkley Valley of Central B.C., is in need of an **elementary** teacher. The half-time (possible full-time) position will be available starting January, 1986. Contact: Mr. H. Vandermeer, Principal; phone: (604) 845-7907 (home) or (604) 845-7736 (school) or write: Box 237, Houston, B.C. V0J 1Z0

LANGLEY, B.C.: Langley Christian School, 21789 - 50th Ave., Langley, B.C. V3A 3T2, phone: (604) 533-2222. Principal F. Herfst has one definite part-time position for **kindergarten,** beginning January 6, 1986, and one possible full-time position for **grades 4-7**, either one grade full-time or two grades part-time, beginning January 6, 1986. Applications should be in the school office by November 28, 1985.

For Rent

Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1½ hours from Disney World. Available on weekly basis, US $300 per week May-Nov. Call Toronto 226-1137.

Accommodation

Accommodation: Bed and breakfast. Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, fl. 150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

Help Wanted

Due to the future expansion and increased work load the board of

Home for Substitute Family Living Incorporated

operating

Homestead

invites applications for the position of

Part-time Executive Director

The person we are looking for must have initiative and leadership abilities.
Responsibilities include: expansion; program development; contact with government and social agencies; supervision and counselling.
This position would be approximately 15 hours per week. This job could lead to a full-time position.
Qualifications: Degree in social work or nursing related to mental health. Minimum two years experience in the field, one or two years administrative and supervisory experience.
Salary negotiable.
Please forward application by December 15, 1985 to:

Mrs. Mary Terry
Chairman Personnel Committee
7 Atkins Drive
Hamilton, Ontario L9C 6T6

CALENDAR of events

Nov. 21	Seventh Annual Meeting of Homestead at 8 p.m. in Immanuel CRC, **Hamilton,** Ont. Speaker: Ben Vandezande, Coordinator of Outreach Niagara and St. Catharines Alderman. Topic: "Being Part of a Healing Community."
Nov. 23	Annual Bazaar at Calvin Chr. School, **St. Catharines,** Ont. Doors open 10 a.m., lunch at 12 noon, supper at 4:30 p.m. and auction at 7 p.m.
Nov. 22	Van Halsema comes to **Clinton,** Ont.; starts 8 p.m. at the Clinton CRC.
Nov. 22 & 23	Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.
Nov. 23	Classis Hamilton Elders' Conference at Trinity CRC, **St. Catharines,** Ont. Registration: 10 a.m. Speaker: Dr. Theodore Plantinga on "Theology and Ethics in the CRC."
Nov. 23	Calgary Chr. School Harvest Festival, **Calgary,** Alta.
Nov. 23	John Calvin Chr. School Annual Bazaar at First CRC, 287 Water St., **Guelph,** Ont. From 2 - 5 p.m. Auction at 6 p.m.
Nov. 25	Slide presentation on Rev. J. Quartel's forthcoming trip to Israel at 8 p.m. at Faith CRC, 2265 Mountain Side Dr., **Burlington,** Ont.
Nov. 30	Fall Harvest Bazaar of the Stratford and District Chr. School at Knox Presb. Church, **Stratford,** Ont. Pancakes at 9 a.m. and auction at 2 p.m.
Nov. 30	Organist Andre Knevel in concert at Mountainview CRC, **Grimsby,** Ont.; starts 8 p.m. Admission free.
Dec. 7	Dutch carol sing-along at 7:30 p.m. in the First CRC, **Hamilton,** Ont.
Dec. 11	Christmas Concert, 8:00 p.m. in the Trinity United Church, **Bowmanville,** Ont., by the choirs and orchestra of the Ontario Christian Music Assembly under the direction of Leendert Kooij with Andre Knevel at the organ. Admission $4.00 for adults, and $2.00 for students.
Dec. 14	Choir and Organ Concert by the choir and brass directed by Leendert Kooy, with Andre Knevel at the organ; at 8:15 p.m. in Central Presb. Church, Carlton St., **Hamilton,** Ont.
Dec. 15	Christmas Concert by St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria In Excelsis" and the London Bel Canto Choir, in the Bethel CRC, **London,** at 8:00 p.m.
Dec. 21	Christmas Concert at 8:00 p.m. in Willowdale United Church, Kenneth Ave. (behind the Northtown plaza) **Willowdale,** Ont., by the choirs and orchestra of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission $4.00 for adults, and $2.00 for students.
Dec. 21	Christmas Candle Light Service at 8 p.m. in the First CRC, **Hamilton,** Ont.
Dec. 23	Christmas Organ and Choir Concert with Belcanto Choir and Andre Knevel at the organ; starts 7:30 p.m. at Immanuel Ref. Church, 266 High St., **London,** Ont.
Dec. 22	Christmas Concert by St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria in Excelsis" and the London Bel Canto Choir in the First United Church, St. George St., **St. Thomas,** Ont., at 8:00 p.m.

CPJ Regional Annual Meetings:
Nov. 16: Durham Chr. High., **Bowmanville,** Ont.; 6:30 p.m.
Nov. 20: 7 Thornberry Crt., **Guelph,** Ont.; 7:30 p.m.
Nov. 23: Bethel CRC, **London,** Ont.; 7:30 p.m.
Nov. 26: ICS building, **Toronto,** Ont.; 8:00 p.m.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri. Nov. 22	Tues. Nov. 19	Thurs. Nov. 14-8:30a.m.	Wed. Nov. 13-8:30a.m.
Fri. Nov. 29	Tues. Nov. 26	Thurs. Nov. 21-8:30a.m.	Wed. Nov. 20-8:30a.m.
Fri. Dec. 6	Tues. Dec. 3	Thurs. Nov. 28-8:30a.m.	Wed. Nov. 27-8:30a.m.

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Upon receipt of your cheque we will send you (choose *one* book only):

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☐ *By Grace Through Faith* by Rem Kooistra
☐ *In the Mirror* by John Kromminga
☐ *Trudeau's Canada* by Phil Bom

Not valid for subscription renewals.
Offer expires December 31, 1985.

Events

Let's Play Chess

P. Layer

BY CORRESPONDENCE

Three Chess players have signed up for the 1986 *Calvinist Contact* Correspondence Chess Contest. As two of these very same players also qualified for the 1984 Final Group announced earlier (see the Sept. 20th issue), the 1984 Finals and the 1986 Groups will be combined. Each contestant will play the other two games, one with White, the other Black. A 1986 Final game will not be played, as the tie break will go to the player who needed the fewest number of moves for all the games. Therefore, every game is important. The rules need not be repeated here since all the players have had many years of experience.

1985 Group Result: P.W. Lamain 1 W.L. Boer 0

Baroque art exhibition to display Vatican masterpieces

OTTAWA, (NGC) — The National Gallery of Canada has been preparing for the last four years, in conjunction with Vatican officials, *Vatican Splendour: Masterpieces of Baroque Art,* which will open in Ottawa on March 6, 1986, and continue until May 11.

The exhibition will then travel to three other Canadian cities: Vancouver — from June 12 until September 2, 1986; Toronto — from October 4 until November 30, 1986; and Montreal — from December 18, 1986, until February 15, 1987.

As early as 1981, the Director of the National Gallery, Joseph Martin, in collaboration with Canada's Department of External Affairs, initiated talks with the Vatican. The National Gallary wished to celebrate its small but distinguished collection of Baroque masters and requested that Vatican authorities lend a significant number of its major 17th century masterpieces for an exhibition that would tour Canada.

First time in North American

Most of the 52 masterpieces in *Vatican Splendour* have never before been seen in North America. The works come from such sources as the Vatican Museums and Art Galleries, the Vatican Library, the Vatican Secret Archive, the Sistine Chapel, the Basilicas of St. Peter, Santa Maria Maggiore and San Giovanni in Laterano.

Monumental paintings and tapestries will be seen as well as a selection of liturgical vestments and medals commemorating the popes of the day. These splendid works of art were commissioned by the most important patrons of that period — the members of the Papal Court.

Several Bernini works will be featured in this exhibition — Bernini was one of the greatest sculptors the world has ever known. Another focal point will be Domenichino's marvelous altar-piece *The Last Communion of St. Jerome* (4, 19 m by 2,56 m); it inspired such envy that despite its huge size Napoleon carried it off to Paris with him after his Italian campaign.

In *Vatican Splendour,* the Baroque spirit of XVIIth Century Rome is relived through nine other great artists: Algardi, Carracci, Cortona, Guercino, Maratta, Poussin, Rubens, Sacchi and Valentin.

For information: (613) 990-1935.

Full tuition or no prom

A special policy at three of Philadelphia's Catholic high schools prevents students who receive financial aid from attending the school proms.

"It's a matter of priorities," claims Judi Moran, assistant director of communications for the Archdiocese of Philadelphia. If a student's family can afford the "exorbitant expenses" of prom festivities, the family should spend that money on tuition, according to Moran. At these schools, students who receive financial aid must agree ahead of time to accept this policy.

from *Christian Home & School*

The Board of
Homestead
cordially invites you
to attend
The Seventh Annual General Meeting
Thursday, November 21, 1985
at eight o'clock
the Lord willing
Immanuel Christian Reformed Church
Mohawk Rd. and West 5th St.
Hamilton, Ontario

Special guest
Ben Vandezande
Co-ordinator of Outreach Niagara and an Alderman in St. Catharines.
TOPIC
Being part of a healing community.

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R.R.1, Limehouse, Ontario L0P 1H0
or by phoning: 877-2707

Holy Land Pilgrimage with Rev. Jack Quartel
March 05 - 17, 1986

You are invited to attend a slide presentation on his forthcoming trip to Israel to be held at
Faith Christian Reformed Church
2265 Mountain Side Drive
Burlington, Ontario
November 25, 1985 - 8:00 p.m.
Refreshments will be served
For more information please call:
Rev. Jack Quartel (416) 335-0237
Mary Paul, Waterdown Travel (416) 689-7388

ISRAEL TOUR
Rev. Harry VanderWindt escort.
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Travel from Toronto to Tel Aviv by way of Amsterdam.

Visit the Biblical sites and get in touch with the history, culture and people of Israel.

Cost $1,795.00 Cdn. from Toronto based on double occupancy.
Includes Air and land transportation, hotel, tours, porterage, breakfast and dinners.
Stopover in Amsterdam on the return flight is allowed at no extra charge.

For more information contact:
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Dutch

Roomse Bijbelvervalsing

H.J. Hegger

In één van onze kerkbladen verscheen een artikeltje — ik heb het zelf niet gelezen —, waarin werd beweerd, dat er een nieuwe Bijbeluitgave was gekomen in het Spaans, waarin de naam Here vervangen is door de naam Maria.

Van verschillende zijden werd mij gevraagd, wat hieromtrent waar is.

Ik vermoed, dat het hier enkel gaat om de zgn., 'psalmen van Bonaventura.' Dat blijkt ook wel daaruit, dat enkel citaten uit de psalmen gegeven worden.

Bonaventura heeft inderdaad de 150 psalmen zo veranderd, dat ze toepasselijk op Maria zijn. Bij de Passionisten werd het zeer aangeraden deze psalmen te bidden. Althans op het kleinseminarie van Haastrecht maakte één van de paters er nog al veel propaganda voor.

Enkele psalmen herinner ik mij nog. Zo b.v. psalm 23: Maria is mijn herder. Psalm 27: Maria illuminatio mea et salus mea (Maria is mijn licht en mijn heil). Bijbelvervalsing kan men dit dus eigenlijk niet noemen.

De Roomse Kerk heeft nooit getracht deze psalmen van Bonaventura als echte Bijbel voor te stellen. Wel is het een voorbeeld van uiterst ver doorgevoerde Mariacultus, wanneer men het diepe geloof en de oprechte vroomheid van de psalmisten gaat richten op Maria.

Bonaventura heeft heel de houding van aanbidding en onderworpenheid van deze dichters van het Oude Verbond getransponeerd op Maria.

Wel heeft hij er voor gewaakt om dogmatisch in orde te zijn. Theoretisch heeft hij zeer zeker vermeden aan Maria strikt goddelijke eigenschappen toe te kennen. Maar daarmee is toch nog niet ongedaan gemaakt, dat dit een ten hemelschreiende schepselaanbidding is. De houding van aanbidding wordt toch zeker niet veranderd door een dorre begripsverandering in het verstand.

Overgenomen uit De Kruisbanier, Evangelisch Vlaams Weekblad.

Wijsbegeerte der wetsidee floreert nog steeds

AMSTERDAM — Het kleine gezelschap professoren in de reformatorische wijsbegeerte wordt binnenkort officiëel uitgebreid, wanneer dr. H.G. Geertsema het bijzonder hoogleraarschap aan de universiteit van Groningen zal aanvaarden.

De stichting voor reformatorische wijsbegeerte, die dit en andere professoraten instelt en financiert, heeft vier hoogleraren in dienst. Het zijn dr. ir. E. Schuurman (Delft en Eindhoven), dr. S. Griffioen (Leiden), dr. J.D. Dengerink (Utrecht) en nu dus ook dr. Geertsema, die, aanvankelijk opgeleid tot vrijgemaakt gereformeerd predikant, later aan de VU filosofie ging studeren en doceren.

In Wageningen heeft de stichting een leerstoel in oprichting en in Rotterdam staat er nog één leeg. Dr. Geertsema volgt in Groningen zijn collega Dengerink op, die op zijn beurt de mantel van K.J. Popma overnam.

De reformatorische wijsbegeerte — jarenlang aan de Vrije Universiteit een verplicht nummer voor alle eerstejaars studenten — dateert uit de jaren twintig en dertig. H. Dooyeweerd en D.H. Th. Vollenhoven ontwikkelden toen vanuit religieuze grondmotieven een filosofisch systeem, dat onder de naam wijsbegeerte der wetsidee vooral in orthodox-protestantse kring aanhang vond. Ook het etiket 'calvinistische wijsbegeerte' is wel voor dit stelsel gebruikt, hoewel de grondlegger, Dooyeweerd, dit later van de hand wees.

Te beweren, dat de wijsbegeerte der wetsidee haar honderdduizenden heeft verslagen, zou overdreven zijn. Als stroming is ze echter taaier gebleken dan menige waan van de dag. Plaatselijke studiekringen verdiepen zich nog steeds in het gedachtengoed van Dooyeweerd, Vollenhoven en hun navolgers, en de betekenis ervan voor onze tijd en cultuur. In Rotterdam is er zelfs één die dit jaar zijn gouden jubileum viert.

Beweging

De vereniging voor calvinistische wijsbegeerte, gesticht in 1936, heeft weliswaar niet meer dan 470 leden, maar de stichting die vanuit deze vereniging is opgericht, bloeit nog heel behoorlijk. Haar tweemaandelijke blad Beweging heeft een oplage van 5000 exemplaren en haar Centrum voor reformatorische wijsbegeerte in Maarssen organiseert allerlei studiebijeenkomsten, cursussen en conferenties.

Op 5 oktober was er weer zo'n conferentie, ditmaal over 'God en onze cultuur,' die volgens de stichting veel te weinig met elkaar in aanraking komen: er is, meldt haar persdienst, o.a. door de opkomst van een nieuwe medische ethiek een 'heel nieuwe cultuur ontstaan zonder God.'

Wat christenen in deze situatie te doen staat, werd op 5 oktober besproken door o.a. de hervormde cultuurtheoloog dr. F. de Graaff en de hoogleraren filosofie J. van der Hoeven en E. Schuurman.

Overgenomen uit Trouw, 24 sept., 1985.

Nijverdal: 150 jaar

Nijverdal, in de oorlogsjaren nog een klein dorp, slechts 5000 inwoners. Toen zwaar geteisterd door vijftien luchtbombardementen. De laatste enkele dagen voor de bevrijding. Gevolg: nog eens 72 doden. Kort daarop, op 9 april 1945 trokken troepen van het Tweede Canadese leger Nijverdal als bevrijders binnen. Bejubelde bevrijders.

In de daarop volgende jaren zagen veel inwoners het niet meer zitten en ze emigreerden. Honderden inwoners van Nijverdal hadden Canada als einddoel. In de periode rond de eeuwwisseling was er ook al eens zo'n exodus geweest.

De meeste emigranten zijn gelukkig geworden in hun nieuwe vaderland, in Canada. Soms keren ze nog eens terug naar de oude omgeving en ontdekken dan, dat alles veranderd is. Nijverdal b.v. kreeg een totaal ander aanzien. In 1984 en ook dit jaar was het gehele centrum aan de beurt, een miljoenen kostende ingreep die veel waardering ondervindt.

In mei 1986, om precies te zijn van 7 t.m. 19 mei, viert Nijverdal het 150-jarig bestaan. Het heeft er alle schijn van, dat vrijwel alle 23.000 inwoners zich er bij betrokken voelen. Er zullen herdenkingen zijn, officiële plechtigheden, veel feestelijke gebeurtenissen. Met op vrijdag 9 mei een reünie. Veel oud-Nijverdallers, ook vanuit Canada, hebben zich reeds aangemeld om elkaar weer eens te zien en om gezien te worden. Een beetje nostalgie. De "Stichting 150 Jaar Nijverdal" zal die dag graag veel oud-Nijverdallers, die nu in Canada wonen, begroeten. Als U oud-Nijverdaller bent en dit alles wilt meebeleven, meldt U zich dan aan bij de heer G. Teesselink, Rijssensestraat 11, 7442 MN, Nijverdal. En nu denkt U natuurlijk: Gerrit Teesselink, zou dat misschien de vroegere postbode zijn? Ja, die is het!

Eén pond scharrelvarkens vlees, a.u.b.

Zoals U wellicht weet zijn er voor de eieren productie legbatterijen, waar het leven van een kip beperkt is tot 20 bij 25 centimeter beweegruimte, zodat het ei netjes op een lopende band komt. Daartegenover waren de scharreleieren gekomen. Kippen, die wel een leghok kennen, maar overdag over het erf rondscharrelen.

Nu is er ook het vlees van scharrelvarkens ... dat zijn varkens die vrij rondlopen, hier en daar wat wroeten in de aarde, en goed voer krijgen; dit integendeel tot de voor het vlees opgefokte varkens, die vetter worden als zij in een donkere stal verblijven en die moeten leven op roosters, zodat de mestafvoer gemakkelijk geregeld is.

De vraag naar scharrelvarkensvlees is zo gestegen, dat er niet aan voldaan kan worden. Het verschil tussen scharrelkip en scharrelvarken is natuurlijk wel, dat de kip blijft leven.

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Op patrouille

Ed Vanderkloet

Een paar interressante voorvallen uit de "Indische tijd" op te halen is gemakkelijker gezegd dan gedaan. Vooral wanneer het aankomt op zogenaamde spannende ervaringen waarvan ik helaas geen grote voorraad bezit. Wat daarom nog niet wil zeggen, dat het spannende element geheel ontbrak.

Kort na de tweede politionele actie op midden Sumatra kregen wij de opdracht een hinderlaag van de TNI te verijdelen door middel van een tegenhinderlaag. Het betrof een nacht operatie op de hellingen van de Merapi, en de bedoeling was, dat een patrouille van drie peletons een paar uur vóór de tegenstanders op de plaats van de overval zouden arriveren in een verdekte opstelling. We vertrokken kort na zonsondergang en liepen over het nauwe bergpad in ganzenpas met een tien minuten tussenpoos tussen ieder peleton. Onze commandant was een kapitein wiens naam beter onvermeld blijve. Waarom, dat zult u uit het vervolg van dit verhaal merken. Hij liep aan de kop van peleton nummer één.

Ik behoorde tot het tweede peleton. Het was stikdonker en plotseling stuitten we op onze kameraden van de eerste groep die in grote ongerustheid ons opwachtten. De kapitein was zoek. Tien minuten van tevoren was hij op het lumineuze idee gekomen, om moederziel alleen een nog nauwer bospad, dat zich van het onze afsplitste, te verkennen. Er zat niets anders op dan te wachten, maar toen een kwartier of zo later het derde peleton arriveerde was de kapitein nog steeds spoorloos. Goede raad was duur. Een korporaal stelde voor, de omgeving met zaklantaarns af te speuren, maar de anderen wisten hem gelukkig van dit heilloze plan af te brengen.

Nu kunt u ons van lafheid beschuldigen terwijl u dit leest in uw luie stoel met koffie en gebak naast u, maar wij knepen 'em als een ouwe dief. De omgeving was berucht vanwege het grote aantal pelopors en het was, zoals gezegd, aardedonker. Wat dat precies betekent zijn wij in onze moderne maatschappij vrijwel vergeten, maar in het Sumatraanse oerwoud, zonder maanlicht en met moessonwolken die de sterren verbergen, betekent het dat je voor hetzelfde geld je ogen wel kunt dichtdoen. We hielden elkaar aan de koppels vast, omdat het absoluut onmogelijk was je voorganger te zien.

Na nog een half uur wachten en fluisteren werd het bevel gegeven de terugtocht te blazen. Toen we tenslotte na een eindeloos lijkende mars in Fort De Kock (het tegenwoordige Boekit Tinggi) aankwamen en verslag uitbrachten, werd onmiddellijk alarm geslagen in het garnizoen. In ijltempo werden driehonderd man opgetrommeld om met jeeps en wapen carriers het terrein langs de modderige weg, die onder en parallel aan ons bospaadje liep, uit te kammen. De felle koplampen van de wagens en de wetenschap dat je je in gezelschap van een half bataljon kameraden bevindt, heeft in ieder geval het voordeel dat je zielsrust terugkeert.

Maar de avontuurlijke officier bleef onvindbaar. Om vijf uur in de morgen werd de speurtocht afgelast. Onder luide verwensingen, geadresseerd aan de kapitein, keerden we terug naar onze kwartieren om daar te ontdekken dat het object van onze zoekactie al een paar uur eerder was thuisgekomen.

We moesten aantreden, waarna de kapitein ons trakteerde op een scheldkanonnade waarin de woorden "grote kaffers" nog de meest milde waren. Gelukkig maakte de op het lawaai afkomende commandant van onze afdeling — een majoor die bijzonder gezien was onder de troepen — een eind aan het spektakel. Hij sommeerde de kapitein zich op zijn kantoor te melden. Wat daar precies is voorgevallen zijn we nooit aan de weet gekomen. Maar een paar onderofficieren, die beweerden het gesprek te hebben afgeluisterd, vertelden ons later dat de kapitein verantwoordelijk gesteld werd voor de mislukking van onze expeditie op grond van "verregaande stommiteit."

Ed Vanderkloet was sergeant-majoor toen hij zijn dienst in het Nederlandse leger beëindigde. Hij woont nu in Rexdale, Ontario.

Dit kalf kwam er uit

Dit was een merkwaardig antwoord van Aäron, toen Mozes hem verantwoording vroeg over de zonde van Israël met het gouden kalf. Het was niet een royale erkenning, dat hij zonder meer aan het verlangen van het volk had toegegeven. Het was als een verontschuldiging: Het volk is nu eenmaal zo, het verlangde goden, die voor hen uit konden gaan. Toen heb ik gezegd: Wie heeft er goud? Zij gaven het, ik wierp het in het vuur en dit kalf kwam er uit.

Gelukkig voor Israël, dat het naast Aäron Mozes heeft gehad. Naast de priester de profeet. Naast de man, die aan het volksverlangen toegaf, de man die de genade van de Here God voor het volk inriep, maar het ook terugriep tot de wet van de Here God.

Gelukkig voor Christus' Kerk, dat tegenover Rome's afdwaling de stem wordt gehoord van de Reformatie, vroeger en nu.

Ook bij Rome horen we hetzelfde als bij Aäron.

In de theologie wordt grote waarde toegekend aan wat men noemt de spontane geloofszin van het katholieke volk. Wat in het volk leeft, wordt maatstaf voor de theologie. De Maria-leer is daar het duidelijk sprekend voorbeeld van.

In de dagelijkse levenspraktijk geldt hetzelfde in de volksdevoties, de verering en aanroeping van de heiligen. We herinneren ons een gesprek hierover, waarin een pater die devoties verdedigde met de woorden: De volksziel vraagt er om en de Kerk moet aan die behoefte tegemoet komen.

Het gaat zo vanzelf. Het volk vraagt er om, de priester wil het volk niet van zich vervreemden en komt het tegemoet, en wat komt er dan niet uit! Bedevaarten en processies, verering van beelden en relikwieën, praktijken, waardoor het hart van het volk afgetrokken wordt van het Woord en de dienst van God de Here.

Zien wij, hoe het kwaad loert? Dan voelen wij te meer onze verantwoordelijkheid, dat wij zo dicht mogelijk blijven bij Christus, onze Heer, die alleen ons helpen kan door Zijn Woord en Geest. Dan kunnen we telkens weer onszelf en dan ook anderen toeroepen tot Hem.

Overgenoemen uit De Kruis banier, Evangelisch Vlaams Weekblad.

Onder de streep

John VanHarmelen

O, die engelse taal!

Jaren geleden ging ik met een gemeentelid naar een Canadese boer toe die een bedrijfsleider nodig had voor zijn "Kippenfarm." De boer, die ons vroeg wat de man verdienen wou, zei dat hij nog nooit een Hollander had ontmoet die niet wist wat het engelse woord "wages" betekende. Volgens hem was dat het eerste woord dat emigranten leren.

Er zijn echter meer woorden, die geleerd moeten worden. Ds. André vertelde mij eens van een bezoek, dat hij bracht bij een emigrantengezin in de buurt van Montreal. Ze waren ongeveer een half jaar tevoren uit Nederland gekomen. Ds. André vroeg heel belangstellend, hoe het ging met het verstaan van de engelse taal in de kerkdienst. De vader van het gezin gaf te kennen, dat ze daarover niets te klagen hadden. Er was echter één uitdrukking in het gebed die telkens terugkwam en ze begrepen er van dat de dominee bad voor een zieke vrouw. Ze konden echter niet begrijpen, dat de ziekte zolang duurde. Elke zondag bad dominee voor Wiebe's Sietske.

Plotseling begon dominee André te lachen. "'t Is een misverstand, anders niet! Ik zei in mijn gebed: 'O Lord, we beseech you.' Dat is een veel voorkomende uitdrukking voor "we entreat you, we implore you, we make supplications,' "wij verzoeken u, wij bidden van u." Het heeft met Wiebe's dochter Sietske niets te maken!"

Ds. R. Wildschut had een soortgelijke ervaring bij het huisbezoek. "Over het algemeen kan ik het engels wel aardig volgen," zei de moeder, "maar wat de Russen vorige zondag in de preek betekenden, dat kon ik maar niet ontdekken." Het bleek dat hij nogal wat nadruk had gelegd op het woord: "res" *rus*ponsibility!

Op de vraag of ze liever catechismuspreken hadden dan vrije stof zei de vader "Geef mij maar 'free dust.'"

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's winters in Palmetto, Florida.

Abe Lenstra overleden

In Heerenveen is Abe Lenstra overleden. Abe Lenstra, één van de beste voetballers die Nederland ooit heeft gekend, speelde tussen 1940 en 1950 in totaal 47 wedstrijden in het Nederlands elftal. Daarin scoorde hij 33 doelpunten.
In 1977 kreeg hij twee hersenbloedingen en was sindsdien gekluisterd aan een rolstoel. Abe Lenstra is 64 jaar geworden.

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Books

Mormonism

Scathing exposé

Secret History, by John Ahmanson; translated by Gleason L. Archer. Chicago: Moody Press, 1984. Hard-cover, 180 pp. Reviewed by John Valk, Toronto, Ontario.

Mormonism has consistently been the subject of severe criticism and scrutiny. Research has served to heighten the skepticism with which most Christians view this religious movement which is deemed scandalous and unscrupulous. *Secret History* is another one of those works which deals a stunning blow to Mormonism.

Secret History is a translation from a Danish work which first appeared in 1876. It is the eyewitness testimony of a former disciple of the Mormon faith. John Ahmanson converted to Mormonism while in Denmark. When he ventured to the new "Zion," Joseph Smith was already dead. But he did come to know (and despise) Smith's successor Brigham Young in Salt Lake City in the 1850's. Soon after he arrived there he came to a gradual awareness that Mormonism was not based on the Bible as understood and interpreted by the historic Christian Church. In a daring move, he broke away from the Mormon Church and wrote down much of what he had seen, experienced, and heard.

Ahmanson's discussion of various aspects of Mormonism is poignantly and informatively presented. I will list a few. According to him, polygamy was initially vehemently rejected by the early Mormon leaders. Later however, it was accepted and incorporated as an important tenet of their faith. He discusses the theory behind the doctrine, Joseph Smith's unsatiable lust — which led to it, and Brigham Young's attitude and conduct in regard to it.

Ahmanson points to the hoax surrounding the *Book of Mormon*. Its historical content apparently originated from a manuscript written by Solomon Spaulding in 1812 entitled "The Discovered Manuscript." Joseph Smith had confiscated it from an old trunk belonging to Spaulding's widow. Then, with the Bible and Spaulding's manuscript in front of him he set about writing the *Book of Mormon*. Thus, the so-called "Reformed Egyption" on the golden plates, the Urin and Thummin, and the "Testimony of the Eight Men" were all a clever deception shrewdly concocted by Smith and his close associates, says Ahmanson.

Ahmanson reveals the existence of a hidden organization (Secret Mormonism) within the larger Church. In elaborate detail he describes its initiation ceremony. He exposes it as a silly ritual intended merely to instill notions of obedience, fidelity, sacrifice, renunciation and even treason into the new adherents.

According to Ahmanson, Brigham Young had his own "secret police" (The Danites) who dealt harshly with apostates. Blood atonement (murder) was required to purge the sin of apostacy. Numerous examples are recorded of individuals and groups of individuals (of the Mountain Meadows Massacre) who suffered under the tyranny of the revengeful successor of Joseph Smith.

If what *Secret History* says is true, then it may be one of the most effective and devastating exposés ever delivered against Mormonism. The book contains eyewitness accounts and information gathered through conversations with those participating in the events recorded. In that sense, it takes on the character of an historical document. While much of it may be "classified as hearsay evidence," the translator, Gleason Archer, professor of Old Testament and Semitic Languages at Trinity Evangelical Divinity School, states nonetheless that its early date of composition does enhance its credibility and trustworthiness.

Its accuracy, of course, is of great concern. However, Ahmanson's work, discovered of late, does confirm much of what is known and has already been stated and written about Mormonism. Its uniqueness, however, lies in the fact that it verifies much of what was suspected for so long, and in the significant detail it furnishes.

Secret History is worth looking into for those with even a mild curiosity in the rise of Mormonism. It is very readable. Where the translation deviates from the original, notation is made. Informative historical notes have been added to Ahmanson's text, including comments by numerous experts on the Mormons.

Attention grandparents!

Speaking from experience (my wife and I have five grandchildren), isn't it exciting when you receive that long-awaited call informing you of the birth of your first (or another) grandchild?

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Stan De Jong,
Grandfather

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Your evening came
before you saw the dawn.
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but stood in silence
at your parents' side.

We'll never hear you cry,
nor laugh,
nor mumble muffled sounds.

We'll never hear
the patter of your little feet,
nor see your outstretched arms,
nor have you cuddle in our lap
to listen to a yarn.

You'll never see your image
in a mirrow on the wall,
nor will you see your auburn hair
framing your pretty face.

You'll never hold a bat
to hurl the sphere in space,
nor will you pick a rose,
nor feel the sting of thorns.

You won't try on a pretty dress,
nor shoes
— to run a race.

You'd run your race
before we knew you had begun.

We waited all, expectantly,
to see you come.
But Someone with first claim
was also there
and claimed you as His own.

But, Becky,
we do claim you still
as one of us
who, through the Father's grace,
has joined the multitude
to sing His praise.

June 13, 1985
Ralph J. Huizenga,
Abbotsford, B.C.